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HEAVENLY ARCANA

VOL. I

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OF

SWEDENBORG'S WORKS

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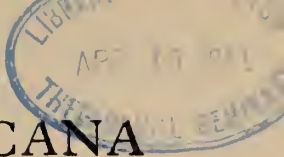

THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, FIRST, THOSE WHICH ARE IN

GENESIS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1749

Rotch Edition

VOL. I

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MATTHEW VI 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES I. AND II. OF THE ROTCH EDITION

CONTAIN

THE STORY OF THE ANCIENT CHURCHES.

CONTENTS OF VOLUME I.

THE Heavenly Arcana which have been disclosed in the Sacred Scripture or the Word of the Lord are contained in the explanation, which is the internal sense of the Word. What the nature of this sense is may be seen in those things which are shown concerning it from experience in n. 1767–77 and 1869–79, and also in the context n. 1–5, 64–66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502 at the end, 1540, 1659, 1756, 1783, 1807.

The wonderful things which have been seen in the world of spirits and in the heaven of angels, are prefixed and subjoined to the several chapters. In this volume are the following: —

The raising of man from the dead, and his entrance into eternal life — n. 168–181.

Continuation concerning the entrance of man into eternal life — n. 182–189; also 314–319.

What the life of the soul or spirit then is — n. 320–323.

Some examples from spirits of what they thought in the life of the body about the soul or spirit — n. 443–448.

Heaven and heavenly joy — n. 449–459; also 537–546; and 547–553.

The societies which constitute heaven — n. 684–691.

Hell — n. 692–700.

The hells of those who have passed their life in hatred, revenge, and cruelty — n. 814–823.

THE

BOOK OF GENESIS.

1. THE Word of the Old Testament contains arcana of heaven, and each and all things therein regard the Lord, His heaven, the church, faith, and matters of faith. This no mortal gathers from the letter; for from the letter or the sense of the letter no one sees anything more than that in general they regard the externals of the Jewish Church. And yet everywhere there are internal things which do not appear at all in the external, save a very few which the Lord revealed and unfolded to the Apostles — as that the sacrifices signify the Lord; that the land of Canaan and Jerusalem signify heaven, whence they are called heavenly; and so also Paradise.

2. But that each and all things, even the least, to the smallest iota, signify and involve spiritual and heavenly things, the Christian world is to this day profoundly ignorant, and accordingly it pays little regard to the Old Testament. Yet they might know it from this alone, that the Word, because it is the Lord's and from the Lord, could not but contain interiorly such things as relate to heaven, to the church, and to faith, and could not otherwise be called the Word of the Lord, nor be said to have any life in it. For whence is its life except from the things that are of life, that is, except from this, that everything in it relates to the Lord, Who is very life itself. Whatever then does not interiorly regard Him does not live; and what-

ever expression in the Word does not involve Him, or in its manner relate to Him, is not Divine.

3. Without such life the Word as to the letter is dead; for the Word is like a man, who, as is known in the Christian world, is external and internal. The external man separate from the internal is the body, and thus dead; but it is the internal that lives and causes the external to live. The internal man is his soul. So the Word as to the letter alone is as the body without the soul.

4. From the literal sense alone, when the mind is fixed in it, no one can ever see that such things are contained therein. Thus in these first chapters of Genesis, nothing else is learned from the sense of the letter than that the creation of the world is treated of, and the garden of Eden, which is called Paradise, and Adam as the first created man. Who supposes anything else? But it will be sufficiently established in the following pages that these things contain arcana which have never yet been revealed; and indeed that the first chapter of Genesis in the internal sense treats in general of the new creation of man, or his regeneration, and specifically of the Most Ancient Church; and this in such wise that there is not the least expression which does not represent, signify, and involve these things.

5. That this is so, no mortal can ever know except from the Lord. It may therefore be stated in advance that by the Divine mercy of the Lord it has been granted me now for some years to be constantly and uninterruptedly in company with spirits and angels, hearing them speak and speaking with them in turn. In this way it has been given me to hear and see wonderful things in the other life which have never before come to the knowledge of any man, nor to his conception. I have been instructed in regard to the different kinds of spirits; the state of souls after death; hell, or the lamentable state of the unfaithful; heaven, or the blessed state of the faithful; and especially in regard to the doctrine of faith which is acknowledged in

the whole heaven. Of these things by the Divine mercy of the Lord much will be told in the following pages.

CHAPTER I.

1. In the beginning God created the heaven and the earth.

2. And the earth was a void and emptiness; and darkness was upon the faces of the deep. And the spirit of God was moving upon the faces of the waters.

3. And God said, Let there be light, and there was light.

4. And God saw the light, that it was good; and God divided between the light and the darkness.

5. And God called the light day, and the darkness He called night. And there was evening and there was morning, a first day.

6. And God said, Let there be an expanse in the midst of the waters, and let it be to the waters a dividing between the waters.

7. And God made the expanse, and divided between the waters that were under the expanse and the waters that were above the expanse. And it was so.

8. And God called the expanse Heaven. And there was evening and there was morning, a second day.

9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so.

10. And God called the dry land Earth; and the gathering together of the waters called He Seas. And God saw that it was good.

11. And God said, Let the earth put forth tender herbage; herb yielding seed; fruit-tree bearing fruit, after its kind, wherein is the seed thereof upon the earth. And it was so.

12. And the earth brought forth tender herbage, herb

yielding seed, after its kind; and tree bearing fruit, wherein is the seed thereof, after its kind. And God saw that it was good.

13. And there was evening and there was morning, a third day.

14. And God said, Let there be lights in the expanse of the heavens, to divide between the day and the night; and let them be for signs, and for seasons, and for days and years.

15. And let them be for lights in the expanse of the heavens, to give light upon the earth. And it was so.

16. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; and the stars.

17. And God set them in the expanse of the heavens, to give light upon the earth.

18. And to rule in the day and in the night, and to divide between the light and the darkness. And God saw that it was good.

19. And there was evening and there was morning, a fourth day.

20. And God said, Let the waters make the creeping thing to creep forth, the living soul; and let fowl fly above the earth, over the faces of the expanse of the heavens.

21. And God created the great sea-monsters and every living soul that moveth, which the waters made to creep forth, after their kinds; and every winged fowl after its kind. And God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth.

23. And there was evening and there was morning, a fifth day.

24. And God said, Let the earth bring forth the living soul after its kind; beast and moving thing, and wild animal of the earth after its kind. And it was so.

25. And God made the wild animal of the earth after its kind; and the beast after its kind; and every thing that creepeth upon the ground after its kind. And God saw that it was good.

26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in His own image; in the image of God created He him; male and female created He them.

28. And God blessed them; and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.

29. And God said, Behold, I give unto you every herb yielding seed, which is upon the faces of all the earth; and every tree in which is fruit. The tree producing seed shall be to you for food.

30. And to every wild animal of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth wherein is a living soul, I give all that is green of the herb for food. And it was so.

31. And God saw every thing that He made, and behold it was very good. And there was evening and there was morning, the sixth day.

CONTENTS.

6. The six days, or periods, which are so many successive states of man's regeneration, in general are as follows.

7. The first state is that which precedes—both the state from infancy, and that immediately before regeneration—and this is called a void, emptiness, and darkness. And

the first movement, which is the Lord's mercy, is the Spirit of God moving upon the faces of the waters.

8. The second state is when a distinction is made between the things which are the Lord's, and those that are man's own. Those that are the Lord's are called in the Word remains; and here are especially knowledges of faith, which have been learned from infancy. These are stored up, and not manifested until he comes into this state; which is a state rarely attained at this day without temptation, misfortune, and sorrow, that cause the things of the body and the world, and thus of man's own, to become quiescent, and as it were dead. The things that are of the external man are thus separated from those of the internal. In the internal are the remains, stored up by the Lord unto this time and for this use.

9. The third is a state of repentance; in which man from his internal talks piously and devoutly, and brings forth things that are good, as works of charity, but are yet inanimate, because he thinks they are from himself. And these are called tender herbage, then herb yielding seed, and afterward, the fruit-tree.

10. The fourth state is when man is affected with love, and enlightened by faith. He talked indeed piously before, and brought forth things that were good, but from a state of temptation and distress, not from faith and charity. For this reason faith and love are now enkindled in the internal man, and are called two lights.

11. The fifth state is when man talks from faith, and thereby confirms himself in truth and good. The things which he now produces are animate, and are called fishes of the sea, and fowl of the heavens.

12. The sixth state is when man speaks truths and does good works from faith and thence from love. The things that he now produces are called the living soul, and the beast. And as he now begins to act at once both from faith and from love, he becomes a spiritual man, who is

called an image. His spiritual life is delighted and sustained by the things that are of knowledges of faith, and that are of works of charity, which are called his food, and his natural life is delighted and sustained by those that belong to the body and the senses; from which a conflict arises, until love reigns and he becomes a celestial man.

13. Those who are regenerated do not all attain this state. But some, and the greatest part at this day, only reach the first; some only the second; some the third, the fourth, the fifth, rarely the sixth; and scarcely any one the seventh.

INTERNAL SENSE.

14. In the following pages, by the Lord is meant alone the Saviour of the world, Jesus Christ; and He is called Lord without other names. He is acknowledged and adored as Lord throughout the whole heaven; because all power is His in the heavens and on earth. And so He commanded in saying— *Ye call Me Lord, and ye say well, for I am* (John xiii. 13). And after the resurrection the disciples called Him Lord.

15. Throughout the whole heaven they know no other Father than the Lord, because He and the Father are one, as He Himself said: *I am the way, and the truth, and the life. . . . Philip saith, Show us the Father . . . Jesus saith unto him, Have I been so long time with you and thou hast not known Me, Philip? He that hath seen Me hath seen the Father. How sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? . . . Believe Me, that I am in the Father, and the Father in Me* (John xiv. 6, 8–11).

16. Verse 1. *In the beginning God created the heaven and the earth.* The most ancient time is called the beginning. It is called by the prophets, in different places, the days of old, and also the days of eternity. The beginning

involves also the earliest time when man is being regenerated, for then he is born and receives life anew. Regeneration itself is therefore called the new creation of man. To create, to form, and to make, almost everywhere in the prophets signify—with a difference—to regenerate. Thus in Isaiah: *Every one that is called by My name, and I have created him for My glory, I have formed him, yea, I have made him* (xliii. 7). For the same reason the Lord is called the Redeemer, the Former from the womb, the Maker, and also the Creator. Thus, in the same prophet: *I am Jehovah, your Holy One, the Creator of Israel your King* (xliii. 15). And in David: *The people which shall be created shall praise Jah* (Psalm cii. 18). And again: *Thou sendest forth Thy spirit, they are created, and Thou renewest the faces of the ground* (civ. 30). It will be seen from what follows, that the heaven signifies the internal man, and the earth the external man before regeneration.

17. Verse 2. *And the earth was a void and emptiness; and darkness was upon the faces of the deep. And the spirit of God was moving upon the faces of the waters.* Man before regeneration is called the earth, void and empty; also ground wherein nothing of good and of truth has been implanted. A void is where there is nothing of good; and emptiness where there is nothing of truth; from which there is darkness, or insensibility and ignorance of all things that are of faith in the Lord and, consequently, of spiritual and heavenly life. Such a man is thus described by the Lord through Jeremiah: *My people is stolid, they have not known Me; they are foolish sons, and have no understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and lo, a void and emptiness, and the heavens, and they had no light* (iv. 22, 23).

18. "The faces of the deep" are his lusts and the falsities therefrom, of which and in which is the whole man. He is as a deep, or a something confused and obscure, be-

cause he has no light. And such men in several places in the Word are called deeps, and depths of the sea; which are dried up, or laid waste before man is regenerated. Thus in Isaiah: *Awake, as in the days of old, the generations of eternity. . . . Art thou not it that drieth up the sea, the waters of the great deep, and maketh the depths of the sea a way for the redeemed to pass over? The redeemed of Jehovah shall return* (li. 9–11). Such a man as seen from heaven appears also as a dark mass that has no life. The same words involve, in general, the vastation of man which precedes regeneration — of which many things are said in the prophets; for before a man can know what is true and be affected by good, the things must be removed which hinder and oppose. Thus the old man must die before the new can be conceived.

19. By the spirit of God, the Lord's mercy is meant; of which it is said, it moves, or broods, as a hen does upon her eggs. Here it moves upon the things which the Lord has laid up in man, and which in the Word are called remains. They are knowledges of truth and of good, which never come into the light or the day until the externals are vastated. These knowledges are here called the faces of the waters.

20. Verse 3. *And God said, let there be light; and there was light.* The first step is when man begins to know that good and truth are something higher. Men altogether external do not even know what good and truth are. For they think that all things of the love of self and the love of the world are goods, and all things that favor these loves they think to be truths — not knowing that those goods are evils, and those truths falsities. But when man is conceived anew he first begins to know that his goods are not goods; and to know as he comes more into the light, that the Lord is, and that the Lord is good and truth itself. That he ought to know that the Lord is, is said by the Lord Himself in John: *Except ye believe that*

I am, ye shall die in your sins (viii. 24). And it is also declared in John that the Lord is good itself, or life, and truth itself, or light, and thus that there is no good and truth but from the Lord: *In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men. But the light appeareth in darkness. . . . He was the true light, which enlighteneth every man that cometh into the world* (i. 1, 3–5, 9).

21. Verses 4, 5. *And God saw the light, that it was good; and God divided between the light and the darkness. And God called the light day, and the darkness He called night.* The light is called good because it is from the Lord, Who is good itself. The darkness consists of things which have appeared as light before man is conceived and born anew, because evil has appeared as good, and falsity as truth; yet they are darkness, and are things that are man's own which remain. All things whatsoever that are of the Lord are compared to day, because they are of light; and all things whatsoever that are man's own are compared to night, because they are of darkness — and this often in the Word.

22. Verse 5. *And there was evening and there was morning, a first day.* What the evening and the morning are, can now be discerned. Evening is every preceding state, because it is a state of shade, or of falsity and no faith. Morning is every succeeding state, because it is a state of light, or of truth, and of knowledges of faith. Evening in general signifies all things that are man's own, and morning those that are the Lord's. Thus in David: *The spirit of Jehovah spake in me, and His speech was upon my tongue, the God of Israel said, the Rock of Israel spake unto me. . . . He is as the light of the morning when the sun ariseth, a morning without clouds, when from the brightness, from the rain, there is the tender herb from the earth*

(2 Sam. xxiii. 2–4). Because it is evening when there is no faith, and morning when there is faith, the coming of the Lord into the world is called morning; and the time when He comes, because then there is no faith, is called evening. Thus in Daniel: *The Holy One said unto me, until evening when morning comes, two thousand and three hundred* (viii. 14, 26). Morning is likewise taken in the Word for every coming of the Lord; thus it is an expression of a new creation.

23. Nothing is more common in the Word than for day to be taken for time itself. As in Isaiah: *The day of Jehovah is at hand. . . . Behold the day of Jehovah cometh. . . . I will move the heavens, and the earth shall be shaken out of her place . . . in the day of the fierceness of My anger. . . . Her time is near to come, and her days shall not be prolonged* (xiii. 6, 9, 13, 22). And in the same prophet: *In the days of old is her antiquity. . . . It shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king* (xxiii. 7, 15). As day is taken for time, it also stands for the state of that time, as in Jeremiah: *Woe unto us, for the day hath declined, because the shadows of evening are stretched out* (vi. 4). And in the same prophet: *If ye shall have made void My covenant of the day, and My covenant of the night, that there be not day and night in their season* (xxxiii. 20, 25). Again: *Renew our days, as of old* (Lam. v. 21).

24. Verse 6. *And God said, Let there be an expanse in the midst of the waters, and let it be to the waters a dividing between the waters.* After the spirit of God, or the Lord's mercy, has brought forth into day the knowledges of truth and good, and has given the first light — that the Lord is, and that the Lord is good itself and truth itself, and that there is no good and truth but from the Lord — then He distinguishes between the internal man and the external, and thus between the knowledges which are in the internal man, and the knowledges that are of the ex-

ternal man. The internal man is called an expanse. The knowledges that are in the internal man are called the waters above the expanse; and the knowledges of the exter-
2 nal man are called the waters under the expanse. Before man is regenerated he does not even know that there is an internal man, still less what the internal is, thinking them not to be distinct; because, being immersed in corporeal and worldly things, he has also immersed in them things that belong to the internal man, and made of things that are distinct, a confused and obscure one. Therefore it is first said, "Let there be an expanse in the midst of the waters," and then, "Let it be to the waters a dividing between the waters," and not, let it divide the waters between the waters. But immediately after — verses 7 and 8 — it is said: *And God made the expanse, and divided between the waters that were under the expanse, and the waters that were above the expanse; and it was so. And God called*
3 *the expanse Heaven.* The next thing therefore that a man observes while he is being regenerated is, that he begins to be aware that there is an internal man; or that the things in the internal man are goods and truths, which are of the Lord alone. And because the external man while being regenerated is such that he still thinks he does from himself the goods that he does, and speaks from himself the truths that he speaks, and because being such he is led by the Lord by means of them, as by his own, to do good and to speak truth, therefore the distinction from the things under the expanse precedes, and that of the things above the expanse follows. It is moreover a heavenly arcanum that man is led by means of his own, as well by fallacies of the senses as by his desires, and is turned by the Lord to those things which are true and good; and that thus does each and every moment of regeneration proceed from evening to morning, as from the external man to the internal, or from earth to heaven. Therefore the expanse, or the internal man, is now called heaven.

25. To spread forth the earth, and stretch out the heavens is a common expression in the prophets when the regeneration of man is treated of — as in Isaiah: *Thus saith Jehovah, thy Redeemer, and He that formed thee from the womb; I am Jehovah that maketh all things, that stretcheth forth the heavens alone, and spreadeth abroad the earth by Myself* (xliv. 24). Also where the Lord's coming is clearly spoken of, it is said: *A bruised reed doth He not break, and the smoking flax doth He not quench; He bringeth forth judgment unto truth.* That is, He doth not break fallacies, nor quench desires, but bends to truth and good; so it follows — *God Jehovah createth the heavens, and stretcheth them out, He spreadeth forth the earth and the productions of it, He giveth breath unto the people upon it, and spirit to them that walk therein* (xlii. 3–5): and elsewhere also, in different places.

26. Verse 8. *And there was evening and there was morning, a second day.* What evening and morning and day are, has been already stated, at verse 5.

27. Verse 9. *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so.* When man knows that there is an internal and an external man, and that truths and goods flow in from the internal man, or from the Lord through the internal man, to the external — although it does not so appear — then the good and truth, or the inward knowledges that he has of truth and good, are stored up in his memory, and placed among its knowledges. For whatever is laid up in the memory of the external man, be it natural, spiritual, or celestial, remains there as a knowledge, and is brought forth therefrom by the Lord. These knowledges are the waters gathered together unto one place, and are called seas; but the external man himself is called dry land, and presently earth, as in what follows.

28. Verse 10. *And God called the dry land Earth; and the gathering together of the waters called He Seas. And*

God saw that it was good. It is very common in the Word that waters signify inward and outward knowledges; and hence that seas signify a collection of these — as in Isaiah: *The earth shall be full of the knowledge of Jehovah, as the waters cover the sea* (xi. 9). And in the same prophecy, where it treats of the want of knowledges inward and outward: *The waters shall fail from the sea, the river shall be wasted and become dry, and the streams shall vanish* (xix. 5, 6). In Haggai, where a new church is spoken of: *I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, and the desire of all the nations shall come, and I will fill this house with glory* (ii. 6, 7). And of the regenerating man, in Zechariah: *It shall be one day, which is known unto Jehovah, not day and not night; and it shall come to pass, at evening time there shall be light. And it shall come to pass in that day that living waters shall go out from Jerusalem, half of them toward the eastern sea, and half of them toward the western sea* (xiv. 7, 8). Also in David, where the vastated man is described who is to be regenerated and will worship the Lord: *Jehovah despiseth not His prisoners. Let heaven and earth praise Him, the seas and every thing that moveth therein* (Ps. lxix. 33, 34). That the earth signifies a receptacle appears in Zechariah: *Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (xii. 1).

29. Verses 11, 12. *And God said, Let the earth put forth tender herbage, herb yielding seed; fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth. And it was so. And the earth brought forth tender herbage; herb yielding seed after its kind; and tree bearing fruit wherein is the seed thereof, after its kind. And God saw that it was good.* When the earth, or man, is so prepared that he can receive heavenly seed from the Lord, and produce something of good and of truth, the Lord first causes a something tender to spring forth, which is called tender

herbage; then something more useful, which produces seed again in itself, and is called herb yielding seed; at length, something good, which becomes fruitful, and is called the tree bearing fruit, wherein is the seed thereof, each after its kind. The man who is being regenerated is such at first that he thinks the good that he does is from himself, and that the truth he speaks is from himself; while yet the reality is that every good and every truth is from the Lord; and therefore he who believes them to be from himself has not yet the life of true faith—which nevertheless he may afterward receive. For he cannot yet believe they are from the Lord, because he is but in a state of preparation for receiving the life of faith. This state is here represented by things inanimate; and afterward the state of a life of faith, by those that are animate. That it is the Lord who soweth, that the 2
seed is His Word, and that the earth is man, He Himself has deigned to declare (Matt. xiii. 19–24, 37–39; Mark iv. 14–21; Luke viii. 11–15). Thus also He describes the sowing: *So is the kingdom of God as a man when he casteth seed into the earth, and doth sleep and rise night and day, and the seed springeth and groweth up, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear* (Mark iv. 26–28). By the kingdom of God in the universal sense is meant the whole heaven; in a sense less universal the true church of the Lord; and in particular, every one who is of true faith, or is regenerated by a life of faith. Such a man also is called heaven, because heaven is in him; and the kingdom of God, because the kingdom of God is in him—as the Lord Himself teaches in Luke: *Being asked by the Pharisees when the kingdom of God should come, Jesus answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! For lo the kingdom of God is within you* (xvii. 20, 21). This is the third successive stage of the regeneration of man. It is his state of repentance, which in like manner

proceeds from shade to light, or from evening to morning; wherefore it is said (verse 13)—*And there was evening, and there was morning, a third day.*

30. Verses 14–17. *And God said, Let there be lights in the expanse of the heavens, to divide between the day and the night; and let them be for signs, and for seasons, and for days and years. And let them be for lights in the expanse of the heavens, to give light upon the earth. And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; and the stars. And God set them in the expanse of the heavens to give light upon the earth.* What the great lights are cannot well be understood unless it is first known what the essence of faith is; as well as what its progress is, with those who are created anew. The very essence and life of faith is the Lord alone; for he who does not believe in the Lord cannot have life, as He Himself says in John: *He that believeth on the Son hath eternal life; but he that believeth not the Son, shall not see life, but the wrath of God*
2 *abideth on him* (iii. 36). The progress of faith with those who are created anew is of this kind: at first they have no life, for there is no life in evil and falsity, but in good and truth; afterward they receive life from the Lord through faith — first through a faith of the memory, which is a faith of knowledge; then through faith in the understanding, which is an intellectual faith; after that through faith in the heart, which is a faith of love, or saving faith. Faith from knowledge and intellectual faith are represented, in verses 3 to 13, by things inanimate; and a faith vivified by love is represented, in verses 20 to 25, by those that are animate. For this reason love and faith from love are now here first treated of, and are called lights; love is the greater light that rules the day, and faith from love is the lesser light that rules the night; and because these make one, "Let there be" is said of them in the original in the singular number,
3 and not in the plural. Love and faith in the internal man

are like light and heat in the external corporeal man, and are therefore represented by them. Thus the lights are said to be placed in the expanse of the heavens, or in the internal man — the greater light in his will, and the lesser light in his understanding; but they only appear in the will and the understanding as the light of the sun does in recipient objects. It is the mercy of the Lord alone that affects the will with love, and the understanding with truth or faith.

31. That the great lights signify love and faith, and are also called the sun, the moon, and the stars, is evident in the prophets — as in Ezekiel: *When I shall extinguish thee I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine. All the luminaries in the heavens will I make dark over thee, and will set darkness upon thy land* (xxxii. 7, 8). The subject here treated of is Pharaoh and the Egyptian, by whom is meant in the Word the sensual and knowing faculty; and here that by things of sense and of knowledge, love and faith were extinguished. In Isaiah: *The day of Jehovah . . . to make the land a desolation . . . for the stars of the heavens, and the constellations thereof shall not make their light to shine; the sun shall be darkened in his going forth; and the moon shall not cause her light to shine* (xiii. 9, 10). In Joel: *The day of Jehovah cometh . . . a day of darkness and of thick darkness. . . . The earth quaketh before Him, the heavens tremble, the sun and the moon are darkened, and the stars withdraw their shining* (ii. 1, 2, 10). In Isaiah, 2 where the coming of the Lord and the enlightening of the gentiles, and thus a new church are treated of, and in particular the individuals who are in darkness and receive light and are regenerated, it is said — *Arise, shine; for thy light is come. . . . Behold darkness covereth the earth, and thick darkness the peoples; and Jehovah shall arise upon thee. . . . And nations shall come to thy light, and kings to the brightness of thy rising. . . . Jehovah shall be unto thee an*

everlasting light. . . . Thy sun shall no more go down, and thy moon shall not be withdrawn, for Jehovah shall be unto thee an everlasting light (lx. 1–3, 19, 20). In David: *Jehovah by understanding made the heavens . . . That spread forth the earth above the waters . . . That made great lights . . . the sun to rule by day . . . and the moon and stars to rule by night* (Ps. cxxxvi. 5–9). And in the same: *Praise Jehovah, sun and moon; praise Him all ye stars of light; praise Him ye heavens of heavens; and ye waters*
3 *that are above the heavens* (Ps. cxlviii. 3, 4). In all these places the lights signify love and faith. It was because lights represented and signified love and faith toward the Lord, that it was ordained in the Jewish Church that a perpetual light should burn from evening to morning; for whatever was ordained for that church was representative of the Lord. Of that light it is said: *Command the children of Israel that they bring oil for the light, to cause a lamp to burn continually. In the tent of meeting without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning, before Jehovah* (Ex. xxvii. 20, 21). That these things signify love and faith, which the Lord causes to burn and shine in the internal man, and through the internal man in the external, will of the Lord's Divine mercy be shown in its proper place.

32. Love and faith are first called great lights, and then love is called the greater light and faith the lesser light; and it is said of love that it shall rule the day, and of faith that it shall rule the night. As these are things unknown, and are especially hidden in this end of days, it is permitted of the Lord's Divine mercy to disclose how the matter is. The reason why they are hidden especially in this end of days is, that now is the consummation of the age and there is almost no love, and consequently almost no faith — as the Lord Himself predicted in the Evangelists, in these words: *The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from*

heaven, and the powers of the heavens shall be shaken (Matt. xxiv. 29). By the sun is here meant love, which is obscured; by the moon faith, which does not give her light; by the stars knowledges of faith, which fall from heaven, and which are the virtues and powers of the heavens. The Most Ancient Church acknowledged no other 2
faith than love itself. The celestial angels also do not know what faith is, except that which is of love. The whole heaven is a heaven of love, for there is no other life in the heavens than the life of love. From this is all its happiness, which is so great that nothing of it can be described or at all apprehended by any human conception. They who are in love, love the Lord from the heart, yet know, say and perceive that all love, thus all life — which is of love alone — and therefore all happiness comes from the Lord only, and that they have not the least thing of love, life, or happiness from themselves. That it is the Lord from Whom all love proceeds was also represented by the great light or the sun, when He was transfigured; for *His face did shine as the sun, and His raiment became as the light* (Matt. xvii. 2). Inmost things are signified by the face, and things which proceed from those that are inmost, by raiment. Thus the Lord's Divine, or love, is signified by the sun; and His Human, or wisdom from love, by the light.

33. Every one may know very well that there is never any life without some love, and that there is never any joy but what proceeds from love; and the quality of the life and of the joy is as the quality of the love. If you were to remove the loves, or what is the same, the desires, — for these are of the love — thought would instantly cease and you would be like one dead. This has been shown me to the life. The loves of self and of the world present something like life, and something like joy; but as they are the very opposites of true love — which is to love the Lord above all things, and the neighbor as one's self — it may be

evident that they are not loves, but hatreds; for the more any one loves himself and the world, the more he hates the neighbor, and thus the Lord. True love therefore is love to the Lord, and true life is the life of love from Him, and true joy is the joy of that life. There can be but one true love, and therefore but one true life, whence flow true joys and true blessings, such as those of angels in the heavens.

34. Love and faith can never be separated, because they constitute one and the same thing; and therefore when the luminaries are first mentioned they are taken as one, and it is said in the singular number, "Let there be" lights in the expanse of the heavens. Some remarkable illustrations of this may be given: celestial angels, because they are in such love, from the Lord, are from love in all knowledges of faith, and from love are in such life and light of intelligence that scarcely anything of it can be described. But on the other hand, spirits who are in knowledge of the doctrinals of faith, without love, are in such frigid life and obscure light, that they cannot even approach the threshold of the outer court of the heavens, but flee away. Some of them say that they have believed in the Lord; but they have not lived as He teaches. Of such the Lord thus speaks in Matthew: *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth My will. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name* (vii. 21, 2 to the end). It is evident from this that they who are in love are also in faith, and so in heavenly life; but not those who say they are in faith, and are not in a life of love. A life of faith without love is as the light of the sun without its heat — as in the winter when nothing grows, but everything is torpid and dead. But faith from love is as the light of the sun in the time of spring, when all things grow and flourish; for it is the heat of the sun which brings forth. The case is similar in spiritual and celestial things, which are represented in the Word by those that are in the world

and on the earth. No faith and faith without love are in fact compared to winter by the Lord, where He foretells the consummation of the age — in Mark: *Pray ye that your flight be not in the winter; for those shall be days of affliction* (xiii. 18, 19). The flight is the last time of the church, and also of every man when he dies. The winter is a life of no love. Day of affliction is its miserable state in the other life.

35. Man has two faculties, a will and an understanding. When the understanding is governed by the will they together constitute one mind, and so one life; for then what a man wills and does, he also thinks and intends. But when the understanding differs from the will — as with them that say they have faith, and live otherwise — then the one mind is divided into two, one part wills to rise to heaven, the other inclines to hell. And as the will does everything, the whole man would rush downward to hell, but that the Lord has mercy on him.

36. They who have separated faith from love do not even know what faith is; some in their notion of faith know it as a mere thought; some as thought concerning the Lord, a few as the doctrine of faith. But faith is not merely the knowledge and acknowledgment of all things that the doctrine of faith embraces; but is chiefly obedience to all that it teaches. The first thing that it teaches, to which men ought to yield obedience, is love to the Lord and love to the neighbor. Whoever is not in this love is not in faith, as the Lord so clearly teaches in Mark that it cannot be doubted: *The first of all the commandments is: Hear, O Israel, The Lord our God is one Lord. Therefore thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second, like unto it, is this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these* (xii. 29–31). In Matthew He calls it *The first and great*

commandment, and says that *On these commandments hang the Law and the Prophets* (xxii. 35–40). The Law and the Prophets are the whole doctrine of faith, and all the Word.

37. It is said the lights *shall be for signs, and for seasons, and for days, and for years.* These words contain more hidden things than can at present be told, although in the sense of the letter nothing of them appears. It shall now only be said, that there are changes of things spiritual and celestial, in general, and in particular, which are compared to the changes of days and of years. The changes of days are from morning to noon, thence to evening, and through night to morning. The changes of years are similar — from spring to summer, from this to autumn, and through winter to spring. Thence come the changes of heat and light, and of the productions of the earth. To these changes are compared the changes of spiritual and celestial things. Without changes and variety life would be all one thing, thus no life at all; and good and truth would neither be discerned nor distinguished, still less perceived. They are called in the prophets *ordinances*, as in Jeremiah: *Thus saith Jehovah, Who giveth the sun for a light by day, the ordinances of the moon and of the stars for a light by night. . . . These ordinances shall not depart from before Me* (xxxi. 35, 36). And in the same prophet: *Thus saith Jehovah; If I have not appointed My covenant with the day and night, the ordinances of heaven and earth* (xxxiii. 25). But of these things, by the Divine mercy of the Lord, at Genesis viii. 22.

38. Verse 18. *And to rule in the day, and in the night, and to divide between the light and the darkness. And God saw that it was good.* By the day good is meant; by the night, evil. Good deeds are therefore called works of the day; and evil deeds works of the night. By the light, truth is meant; and by the darkness, falsity. Thus the Lord says — *Men loved darkness rather than light. . . . He that doeth the truth cometh to the light* (John iii. 19, 21).

Verse 19. *And there was evening, and there was morning, a fourth day.*

39. Verse 20. *And God said, Let the waters make the creeping thing to creep forth, the living soul; and let fowl fly above the earth, over the faces of the expanse of the heavens.* After the great lights have been lighted and placed in the internal man, and the external receives light from them, then man first begins to live. He can scarcely be said to have lived before; for the good that he did, he supposed that he did of himself, and the truth that he spoke, he supposed that he spoke from himself. And because of himself a man is dead and there is nothing in him but what is evil and false, whatever he brings forth from himself is devoid of life, to such a degree that he cannot do good from himself that in itself is good. It is evident to every one from the doctrine of faith that man cannot even think good, nor will good, and therefore cannot do good, except from the Lord; for the Lord says in Matthew —*He that soweth the good seed is the Son of Man* (xiii. 37). Neither can good come from any but the very fountain itself of good, which is one alone, as He also says: *There is none good but one, God* (Luke xviii. 19). And yet while the Lord is restoring man to life, or regenerating him, He permits him at first to believe as he does; for a man cannot then apprehend otherwise. Nor can he otherwise be led to believe and afterward to perceive that all good and truth is from the Lord alone. While he thus believes, his truths and goods are compared to the tender herbage; then, to the herb yielding seed; afterward, to the fruit tree — all which are inanimate. But now, when he is vivified by love and faith, and believes that the Lord effects every good that he does and every truth that he speaks, he is first compared to the creeping things of the water; and the fowl that fly above the earth; and then to the beasts — which are all animate, and are called living souls.

40. The creeping things which the waters bring forth

signify faculties of knowing which pertain to the external man; birds in general signify rational and intellectual powers, of which the latter belong to the internal man. That the creeping things of the waters, or fishes, signify faculties of knowing, is evident in Isaiah: *I came and there was no man. . . . At My rebuke I will cause the sea to dry up, I will make the rivers a wilderness; their fish shall stink because there is no water, and die for thirst. I will*
2 *clothe the heavens with blackness* (l. 2, 3). It is yet more manifest in Ezekiel, where the Lord describes the new temple, or in general a new church, and a man of the church, or one who is regenerate; for every one who has been regenerated is a temple of the Lord; thus — *The Lord Jehovah said unto me, These waters, which shall issue forth toward the eastern border . . . and shall go toward the sea, shall be led into the sea, and the waters shall be healed. And it shall come to pass that every living soul that creepeth whithersoever the water of the rivers cometh, shall live; and there shall be a very great multitude of fish, because these waters come thither, and they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass that fishers shall stand by it from Engedi unto En-eglaim; with the spreading of nets shall they be. Their fish shall be after their kinds, as the fish of the great sea, exceeding many* (xlvii. 8–10). Fishers from Engedi unto En-eglaim, with the spreading of nets, signify those that shall instruct the natural man concerning truths of
3 faith. That birds signify rational and intellectual things, is manifest in the prophets — as in Isaiah: *Calling a bird from the east, the man of My counsel from a far country* (xlvi. 11.) In Jeremiah: *I beheld, and lo there was no man, and all the birds of the heavens were fled* (iv. 25). In Ezekiel: *I will plant the twig of a high cedar, and it shall lift up its bough and bear fruit, and be a goodly cedar; and under it shall dwell every bird of every wing; in the shadow of the branches thereof shall they dwell* (xvii. 23).

And in Hosea, where a new church is treated of, or the regenerate : *And in that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the ground* (ii. 18). That the wild animal does not signify a wild animal, nor the fowl a bird, may be evident to every one ; for the Lord is to make a new covenant with them.

41. Whatever is man's own has in itself no life ; and when presented to the sight appears hard, as if bony, and black. But whatever is from the Lord has life ; within it is what is spiritual and celestial ; and when presented to view, it appears human and living. And, what is perhaps incredible, but yet most true, every word, every idea, and every least thing of the thought of an angelic spirit is alive ; in the minutest particulars of it there is affection proceeding from the Lord, Who is life itself. Those things therefore which are from the Lord have life in them, because they have faith in Him ; and they are signified here by the living soul. Moreover, they have a kind of body, here signified by the moving, or creeping thing. As yet these things are mysteries to man ; but they are mentioned here for the reason that the living soul, and the moving thing, are treated of.

42. Verse 21. *And God created the great sea monsters, and every living soul that moveth, which the waters made to creep forth, after their kinds ; and every winged fowl after its kind. And God saw that it was good.* Fishes, as has been said, signify faculties of knowing ; here those that are animated by faith from the Lord, and so are living. Sea monsters signify the most general of them, under which and from which are particulars. There is nothing in the universe that is not under some general principle that it may exist and subsist. Sea monsters, or whales, are sometimes mentioned in the prophets, and they there signify general knowledge. Pharaoh the King of Egypt — by whom human wisdom or intelligence, that is, knowledge in

general, is represented — is called a great sea monster. As in Ezekiel: *Behold I am against thee, Pharaoh, King of Egypt, the great monster that liest in the midst of thy rivers, who hast said, The river is mine, and I have made*
2 *it for myself* (xxix. 3). And in another place: *Take up a lamentation for Pharaoh, King of Egypt, and say unto him . . . Thou art as a monster in the seas, and thou hast come forth into thy rivers, and troubled the waters with thy feet* (xxxii. 2). By these words they are signified who desire by means of knowledges, and so from themselves, to enter into the mysteries of faith. In Isaiah: *In that day Jehovah, with His hard and great and strong sword, will visit upon leviathan, the great serpent, and upon leviathan, the crooked serpent, and will slay the monsters that are in the sea* (xxvii. 1). By slaying the monsters in the sea, is signified that not even general things are known. In Jeremiah: *Nebuchadnezzar the King of Babylon hath devoured me, he hath troubled me, he hath made me an empty vessel, he hath swallowed me up, like a sea monster, he hath filled his belly with my delicacies, he hath cast me out* (li. 34). That is, the knowledges of faith which here are delicacies were thus swallowed up, as Jonah by the sea monster — where sea monster stands for those who possess the generals of knowledge of faith, as things known, and act thus.

43. Verse 22. *And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth.* Everything that has life within it from the Lord is fruitful and multiplies immensely, not so much while man lives in the body, but wonderfully in the other life. To be fruitful is predicated in the Word of the things of love, and to multiply, of the things of faith. The fruit which is of love has seed by which it so multiplies itself. The Lord's blessing also signifies in the Word fruitfulness, and multiplication, because these are from it.

Verse 23. *And there was evening, and there was morning, a fifth day.*

44. Verses 24, 25. *And God said, Let the earth bring forth the living soul, after its kind; beast and moving thing, and wild animal of the earth, after its kind; and it was so. And God made the wild animal of the earth after its kind; and the beast, after its kind; and every thing that creepeth upon the ground, after its kind. And God saw that it was good.* Man like the earth can produce nothing of good unless knowledges of faith be first implanted within him, from which he may know what to believe and do. It is of the understanding to hear the Word, and of the will to do it. To hear the Word and not do it, is to say that one believes and yet not live accordingly. Such a man separates hearing and doing and divides the mind, and is called by the Lord foolish: *Whosoever heareth My words and doeth them, I will liken unto a prudent man, who built his house upon a rock. . . . And whosoever heareth My words and doeth them not, I will liken unto a foolish man, that built his house upon the sand* (Matt. vii. 24, 26). Things that are of the understanding, as has been shown, are signified by the creeping things which the waters make to creep forth, and by the fowl above the earth, and over the faces of the expanse; those that are of the will are signified here by the living soul which the earth brings forth, and by the beast and the creeping thing; and also by the wild animal of the earth.

45. Those who lived in the most ancient times thus designated things of the understanding and those of the will. Hence similar things are represented by the kinds of animals in the prophets, and constantly in the Word of the Old Testament. Animals are of two kinds, evil, because hurtful, and good, because gentle. Things that are evil in man are signified by beasts of such nature—as by bears, wolves, and dogs; and those that are good and gentle by animals that are so—as by bullocks, sheep, and lambs. As it here treats of those who are to be regenerated, the beasts are good and gentle and signify affections. Things

that are lower and take more from the body are called wild animals of the earth; and these are desires and pleasures.

46. That beasts signify affections in man, evil with the evil, and good with the good, may be evident from many places in the Word—as in Ezekiel: *Behold I am for you, and I will turn unto you, that ye may be tilled and sown. . . . And I will multiply upon you man and beast, and they shall increase and be fruitful; and I will cause you to dwell as in your ancient times* (xxxvi. 9, 11). Regeneration is here treated of. In Joel: *Be not afraid ye beasts of my field, for the pastures of the wilderness are become green* (ii. 22). In David: *I was brutish; I was as a beast before God* (Ps. lxxiii. 22). In Jeremiah: *Behold the days come . . . that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. . . . And I will watch over them, to build, and to plant* 2 (xxxi. 27, 28). Here also regeneration is treated of. Wild animals have a similar signification, as in Hosea: *In that day I will make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the earth* (ii. 18). In Job: *Thou shalt not be afraid of the wild beasts of the earth; for thy covenant is with the stones of the field, and the wild beasts of the field shall be at peace with thee* (v. 22, 23). In Ezekiel: *I will make with you a covenant of peace, and will cause the evil wild beast to cease out of the land, that they may dwell securely in the wilderness* (xxxiv. 25). In Isaiah: *The wild animal of the field shall honor Me . . . for I have given waters in the wilderness* (xliii. 20). In Ezekiel: *All the birds of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth, and under his shadow dwelt all great nations* (xxxi. 6). This is said of the Assyrian, by whom the spiritual man is signified, and he is compared to the garden of Eden. In David: *Praise Jehovah, all His angels. . . . Praise Him from the earth ye sea monsters . . .*

fruitful tree . . . wild animal . . . and every beast . . . creeping thing, and winged fowl (cxlviii. 2, 7, 9, 10). Here the same are mentioned, the sea monster, the fruit-tree, the wild animal, the beast, the creeping thing, and the fowl. If these did not signify living things in man, it could in no wise be said of them that they should praise Jehovah. There is a precise distinction in the prophets between 3 beasts and wild animals of the earth, and beasts and wild animals of the field. So common is it in the Word to call good affections beasts, that they who are nearest the Lord in heaven are called animals, both in Ezekiel and in John: *All the angels stood round about the throne, and the elders, and the four animals, and fell before the throne on their faces, and worshipped the Lamb* (Rev. vii. 11; xix. 4). And they to whom the gospel is to be preached are called creatures, because they are to be created anew: *Go ye into all the world, and preach the gospel to every creature* (Mark xvi. 15).

47. That the words contain hidden things concerning regeneration may also be evident from its being said in the former of these verses, that the earth should bring forth the living soul, the beast, and the wild animal of the earth; and in the following verse, in another order, that God made the wild animal of the earth, and then the beast. For at the first, and afterward until he becomes celestial, man brings forth as if from himself; and so regeneration begins from the external man, and proceeds to the internal. For this reason there is here another order, and external things precede.

48. From these things it is now evident that the fifth state is, that man speaks from faith, which is of the understanding, and thereby confirms himself in truth and good; and the things which he then produces are animate, such as are called fishes of the sea and fowl of the heavens; and that the sixth state is when he speaks truth and does good from faith which is of the understanding, and thence from

love which is of the will. The things that he then produces are called the living soul and the beast. And as he then begins to act from love also, as well as from faith, he becomes a spiritual man, who is called an image—which is now treated of.

49. Verse 26. *And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens; and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.* In the Most Ancient Church, with the men of which the Lord spake face to face, the Lord appeared as Man. About these men many things might be related, but the time has not yet come. They therefore applied the name Man to none but Him and to the things which belonged to Him—not to themselves, save only to those things which they perceived that they possessed from the Lord—as every good of love and truth of faith. These they said were Man's because they are the
2 Lord's. In the prophets therefore, in the highest sense, by Man and the Son of Man the Lord is meant, and in the internal sense wisdom and intelligence, and hence every one who is regenerate—as in Jeremiah: *I beheld the earth, and lo, a void and emptiness, and the heavens, and behold they had no light. . . . I beheld, and lo, there was no man; and all the birds of the heavens were fled* (iv. 23, 25). And in Isaiah, where, in the internal sense, by man the regenerate man is meant—in the highest sense, the Lord Himself, as such: *Thus saith Jehovah, the Holy One of Israel, and his Former . . . I have made the earth, and I have created man upon it . . . My hands have stretched out the heavens,*
3 *and all their host have I commanded* (xlv. 11, 12). The Lord was therefore seen as a Man, by the prophets—as by Ezekiel: *Above the expanse . . . as the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne, a likeness as the appearance of a Man upon it above* (i. 26). And when seen by Daniel, He was

called Son of Man, or Man, which is the same: *I saw . . . and behold, with the clouds of heaven, there came One like unto the Son of Man; and He came even to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and kingdom; and all peoples, nations, and tongues shall serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed* (vii. 13, 14). The Lord also often calls Himself the Son of Man, 4
or Man; and, as in Daniel, foretells His coming in glory: *They shall see the Son of Man coming in the clouds of heaven, with power and glory* (Matt. xxiv. 30). The literal sense of the Word is called the clouds of heaven. Power and glory are the internal sense of the Word, which in general and in each particular relates solely to the Lord and to His kingdom; therefore the power and glory are in that sense.

50. What the Most Ancient Church understood by the image of the Lord is more than can be expressed. Man does not know at all that he is governed of the Lord by means of angels and spirits; and that with every man there are at least two spirits, and two angels. Through spirits communication of man with the world of spirits is effected, and through angels with heaven. Without communication through spirits with the world of spirits, and through angels with heaven, and so through heaven with the Lord, man can by no means live. His life entirely depends on that conjunction. If the spirits and angels should withdraw, he would perish in a moment. While 2
man is unregenerate, he is governed quite otherwise than when regenerated. While unregenerate there are evil spirits with him, who so domineer over him that the angels, though present, are scarcely able to do any thing more than just to guide him so that he may not plunge into the lowest evil, and bend him to some good — in fact to bend him by means of his own desires to good, and through the

fallacies of the senses to truth. He then has communication with the world of spirits, through the spirits who are with him, but not so much with heaven, because evil spirits
3 rule, and angels only avert their rule. But when man is regenerated, angels rule, and inspire him with all goods and truths, and with fear and horror of evils and falsities. The angels indeed lead, but only as ministers, for it is the Lord alone who governs man by angels and spirits. And because it is done through the ministry of angels it is here first said, in the plural number, Let us make man in our image; and yet, because the Lord alone governs and disposes, it is said in the following verse, in the singular number, God created him in His own image. This the Lord also clearly says in Isaiah: *Thus saith Jehovah, thy Redeemer, and He that formed thee from the womb, I Jehovah make all things, stretching forth the heavens alone, spreading abroad the earth by Myself* (xliv. 24). The angels, moreover, themselves confess that there is no power in them, but that they act from the Lord alone.

51. As regards the image, an image is not a likeness, but is according to the likeness; it is therefore said, Let us make man in our image, after our likeness. The spiritual man is an image, and the celestial man a likeness, or similitude. In this chapter the spiritual man is treated of, in the following, the celestial. The spiritual man, who is an image, is called by the Lord a son of light; as in John: *He that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be sons of light* (xii. 35, 36). He is called also a friend: *Ye are my friends if ye do whatsoever I command you* (John xv. 14, 15). But the celestial man, who is a likeness, is called a son of God, in John: *As many as received Him, to them gave He the power to become sons of God — to them that believe on His name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13).

52. So long as a man is spiritual his dominion proceeds from the external man to the internal, as is here said: *Let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.* But when he becomes celestial and does good from love, his dominion proceeds from the internal man to the external; just as the Lord, in David, says of Himself, and thus at the same time of the celestial man who is His likeness — *Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet; the flock and all cattle, and also the beasts of the fields, the fowl of the heavens, and the fish of the sea, and whatsoever passeth through the paths of the seas* (Ps. viii. 6–8). Here therefore the beasts are first mentioned, then the fowl, and then the fishes of the sea; because the celestial man goes forth from love, which is of the will. It is otherwise with the spiritual man, with whom the fishes and the birds precede — which are things of the understanding, that relates to faith — and the beasts follow.

53. Verse 27. *And God created man in His own image; in the image of God created He him.* The word image is twice used here, because faith, which is of the understanding, is called His own image; and love, which is of the will — and which in the spiritual man comes after, but in the celestial man precedes — is called the image of God.

54. *Male and female created He them.* What is meant in the internal sense by male and female, was very well known to the Most Ancient Church. And yet, among their posterity, when the interior sense of the Word was lost this arcanum also was lost. Their highest blessings and delights were marriages; and whatever in any way could be so likened they likened to marriages, that they might perceive from it the happiness of marriage. And as they were internal men they delighted only in internal things.

External things they only saw with the eyes, but thought of what was represented. So that outward things were nothing to them, — save as they could turn their thoughts somewhat from them to internal things, and from these to celestial, and so to the Lord, Who was their all, and consequently to the heavenly marriage, from whence they perceived the happiness of their marriages to come. The understanding in the spiritual man they therefore called male, and the will female, and when these acted as one they called it a marriage. From that church came the form of speech which became customary, whereby the church itself, from affection for good, was called a daughter and a virgin — as the virgin of Zion, the virgin of Jerusalem — and also a wife. But on these subjects see the following chapter, at verse 23, and chapter iii., verse 15.

55. Verse 28. *And God blessed them; and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.* As the most ancient people called the conjunction of the understanding and the will, or of faith and love, a marriage, whatever of good was produced from that marriage they termed fruitfulness; and whatever of truth, multiplication. Hence they are so termed likewise in the prophets — as in Ezekiel: *I will multiply upon you man and beast; and they shall multiply and be fruitful; and I will cause you to dwell as in your ancient times, and will do better unto you than at your beginnings; and ye shall know that I am Jehovah; and I will make man to walk over you, even My people Israel* (xxxvi. 11, 12). Man here means the spiritual man, who is also called Israel. "Ancient times" are the Most Ancient Church; "beginnings," the Ancient Church after the flood. That multiplication, which is of truth, precedes, and fruitfulness, which is of good, follows, is because the man who is to be regenerated is treated of, and not the regenerate

man. When the understanding is united to the will, or 2
faith to love, man is called by the Lord in Isaiah a land that is married: *Thy land shall no more be termed, Desolate! but thou shalt be called, My delight is in her; and thy land, Married! for Jehovah delighteth in thee, and thy land shall be married* (lxii. 4). The fruits thereof which are of truth are called sons, and the fruits which are of good, daughters, and this very frequently in the Word. The 3
earth is "filled" when there are many truths and goods; for with the Lord "blessing" and "saying"—that is operating—good and truth increase beyond measure, as the Lord says: *The kingdom of the heavens is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is less than all seeds, but when it is grown it is greater than all herbs, and becometh a tree, so that the birds of the heaven come and make their nests in the branches thereof* (Matt. xiii. 31, 32). The grain of mustard seed is the good of man before he becomes spiritual; which is the least of all seeds, because he thinks that he does good from himself. What is from himself is nothing but evil; but, as he is in a state of regeneration, there is something of good, yet the least of all. Afterward as faith 4
is being conjoined to love it becomes greater, and an herb. At last when it is conjoined it becometh a tree; and then the birds of the heavens—which here also are truths, or things of the understanding—make their nests in its branches, which are knowledges. When a man is spiritual, as well as while he is becoming spiritual, he is in conflict; and therefore it is said, subdue the earth, and have dominion.

56. Verse 29. *And God said, Behold, I give unto you every herb yielding seed, which is upon the faces of all the earth; and every tree in which is fruit. The tree producing seed shall be to you for food.* The celestial man is delighted only with celestial things, which because they are appropriate to his life are called celestial food. The spir-

itual man is delighted with spiritual things, which because they are appropriate to his life are called spiritual food. The natural man in like manner is delighted with natural things, which are called food because they are suitable to his life; and these are chiefly knowledges. As here the spiritual man is treated of, his spiritual food is described by representatives — by the herb yielding seed, and by the tree in which is fruit; which, in general, are called the tree producing seed. His natural food is described in the following verse.

57. The herb yielding seed is every truth which looks to use. The tree in which is fruit, is the good of faith. Fruit is what the Lord gives to the celestial man, but seed, from which is fruit, is what He gives to the spiritual man. For this reason it is said, The tree producing seed shall be to you for food. That celestial food is called the fruit of a tree is evident from the following chapter, where the celestial man is treated of. Here we will cite only what the Lord spake by Ezekiel: *By the river, upon the bank thereof, on this side and on that side, there cometh up every tree for food; the leaf thereof shall not wither, neither shall the fruit thereof fail; it shall be renewed every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing* (xlvii. 12). The waters out of the sanctuary signify the life and mercy of the Lord, Who is the sanctuary. The fruit is wisdom, which is their food. The leaf is intelligence, which they have for the sake of use, or, as it is called, healing. And that spiritual food is called herbage, is seen in David: *Jehovah is my Shepherd, I shall not want. He maketh me to lie down in pastures of herbage* (Ps. xxiii. 1, 2).

58. Verse 30. *And to every wild animal of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth wherein is a living soul, all that is green of the herb, for food. And it was so.* The natural food of the same man is here described. His natural part

is signified here by the wild animal of the earth, and by the fowl of the heavens, to which the succulent and green part of the herb is given for food. Of both his natural and spiritual food it is thus written in David: *Jehovah causeth grass to grow for the beast, and herb for the service of man, that he may bring forth bread out of the earth* (Ps. civ. 14); where the beast stands for the wild animal of the earth, and at the same time for the fowl of the heavens, which are mentioned in verses 11 and 12.

59. The reason why here only the succulent and green part of the herb is for the food of the natural man, is this: while man is being regenerated and becoming spiritual he is continually in combat — for which reason the Church of the Lord is called Militant. For before this his lusts had dominion; his whole man being inflamed with mere lusts and their falsities. His lusts and falsities cannot be extinguished in a moment, when he is being regenerated; for that would be to destroy the whole man, since he has acquired no other life. For a long time therefore evil spirits are left with him, that they may excite his lusts, and that these may thus be loosened in innumerable ways, even to such a degree that they can be turned by the Lord to good, and the man thus be reformed. In time of combat evil spirits — who have the greatest hatred to all that is good and true, that is, to whatever is of love and faith toward the Lord, which things alone are good and true, because they have eternal life in them — leave him no other food than that which is compared to the succulent and green part of the herb. But the Lord also gives him food which is likened to the herb yielding seed, and to the tree in which is fruit — which are states of tranquillity and peace, with their enjoyment and happiness; but this at intervals. If the Lord did not guard a man every moment, even the 2
very least, he would instantly perish; for such deadly hatred reigns in the world of spirits against the things which are of love and faith toward the Lord, as cannot be described. That this is so I can declare with certainty, be-

cause I have been now for some years with spirits in the other life, although at the same time in the body, and have been surrounded by the evil, even by the worst, and sometimes by thousands of them, who were permitted to pour forth their venom and infest me in every way they could; and yet they were not able to hurt the least hair of my head, I was so protected by the Lord. By the experience of these many years I have been thoroughly instructed about the nature of the world of spirits, and also of the conflict which they who are being regenerated must endure, in order that they may attain the blessing of eternal life. But as no one can by general description be so informed as to have an undoubting faith, particulars in regard to these things will of the Lord's Divine mercy be related in the following pages.

60. Verse 31. *And God saw every thing that He made, and behold it was very good. And there was evening, and there was morning, the sixth day.* It is here said "very good" and in the former instances only "good," because now the things which are of faith make one with those that are of love. A marriage is thus effected between spiritual and celestial things.

61. All things are called spiritual which are of the knowledges of faith; and all are called celestial which are of love to the Lord and the neighbor. The former pertain to man's understanding, the latter to his will.

62. The times and states of man's regeneration in general and in particular are distinguished into six, and are called the days of his creation. For from no man he becomes by degrees first something, though little; and afterward more, up to the sixth day, in which he becomes an image.

63. Meanwhile the Lord continually fights for him against evils and falsities, and by combats confirms him in truth and good. The time of combat is the time of the Lord's operation; and therefore in the prophets, the regen-

erate man is called the work of the fingers of God. Nor does He rest until love acts as principal; then the combat ceases. When the work has so far advanced that faith is conjoined to love it is called very good; because the Lord then actuates him, as His likeness. At the end of the sixth day evil spirits depart, and good spirits take their place; and he is introduced into heaven, or into the celestial paradise; of which in the following chapter.

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64. This now is the internal sense of the Word, its veriest life, which is nowhere manifest from the sense of the letter. But so many are its arcana that volumes would not suffice for the unfolding of them. A very few only are here set forth, and such as may confirm what has been shown, that regeneration is here treated of, and that it proceeds from the external to the internal man. It is thus that the angels perceive the Word. They know nothing at all of what is in the letter, not even the proximate meaning of a single word; still less do they know the names of the countries, cities, rivers, and persons, which so often occur in its historical and prophetical portions. They have only an idea of the things signified by the words and the names. Thus by Adam in paradise they perceive the Most Ancient Church, yet not the church, but the faith of the Most Ancient Church in the Lord; by Noah they perceive the church that remained with their descendants, and continued to the time of Abram; by Abraham, not him at all who lived, but a saving faith, which he represented, and so on. Thus they perceive spiritual and celestial things, entirely apart from the words and names.

65. Certain ones were taken up to the first entrance-court of heaven, when I was reading the Word, and from there talked with me. They said they could not there understand the least thing of a word or letter, but only what was signified in the nearest interior sense; which they de-

clared to be so beautiful, and in such order of sequence, and so affecting them, that they called it glory.

66. There are in the Word, in general, four different styles. The first is that of the Most Ancient Church. Their mode of expression was such that when they mentioned terrestrial and worldly things they thought of the spiritual and celestial things which these represented. They therefore not only expressed themselves by representatives, but also formed these into a certain historical series, as it were, that they might be the more living; and this was to them in the very highest degree delightful. This is the style of which Hannah prophesied, saying — *Speak what is high! high! Let what is ancient come out of your mouth* (1 Sam. ii. 3). Such representatives are called in David, *Dark sayings of old* (Ps. lxxviii. 2–4). These particulars concerning the creation, the garden of Eden, etc., down to the time of Abram, Moses had from the descendants of the
2 Most Ancient Church. The second style is historical, which is found in the books of Moses from the time of Abram onward, and in those of Joshua, Judges, Samuel, and the Kings. In these books the historical events are just as they appear in the sense of the letter; and yet they all and each contain quite other things in the internal sense — of which, by the Lord's Divine mercy, in their order in the following pages. The third style is prophetical, and was born of the style of the Most Ancient Church which was greatly revered. But it is not in connected and historical form like the most ancient, but broken, and even scarcely intelligible except in the internal sense, wherein are deepest arcana, which follow in beautiful connected order, and relate to the external and the internal man; to the many states of the church; to heaven itself; and in the inmost sense to the Lord. The fourth style is that of the Psalms of David, which is intermediate between the prophetical style and that of common speech. The Lord is there treated of in the internal sense, under the person of David as King.

CHAPTER SECOND.

67. Since by the Divine mercy of the Lord it has been given me to know the internal meaning of the Word, in which are contained deepest arcana that have not before come to any one's knowledge, nor can come unless it is known how matters are in the other life — for these are regarded, related, and involved by very many things in the internal sense of the Word — it is permitted me to disclose the things which I have heard and seen now for some years in which it has been given me to be in the company of spirits and angels.

68. It is not hidden from me that many will say that no one can ever speak with spirits and angels as long as he lives in the body; and many will say that it is all fantasy, others that I relate such things to gain credence, and others again other things. But by this I am not deterred, for I have seen, I have heard, and I have felt what I relate.

69. Man was so created by the Lord as to be able while living in the body, at the same time to speak with spirits and angels — as in fact was done in the most ancient times; for, being a spirit clothed with a body, he is one with them. But because in process of time men so immersed themselves in corporeal and worldly things as to care almost nothing for anything else, the way was closed. Yet, as soon as the corporeal things recede in which man is immersed, the way is opened and he is among spirits and in a common life with them.

70. As it is permitted me to disclose what for several years I have heard and seen, it shall here be told, first, how the case is with man when he is resuscitated; or how he enters from the life of the body into the life of eternity. In

order that I might know that men live after death, it has been given me to speak and be in company with many who were known to me in the life of their body; and this not merely for a day, or a week, but for months, and almost a year, speaking and conversing with them just as in the world. They wondered exceedingly that while they lived in the body they were, and very many others are, in such incredulity as to believe they will not live after death; when in fact scarcely a day intervenes after the death of the body before they are in the other life; for death is a continuation of life.

71. But as these matters would be scattered and disconnected if inserted among those contained in the text of the Word, it is permitted, by the Lord's Divine mercy, to append them in some order; and indeed at the beginning and end of each chapter—besides those that are introduced here and there.

72. At the end of this chapter, accordingly, it is permitted to tell how man is raised from the dead and enters into the life of eternity.

CHAPTER II.

1. And the heavens and the earth were finished, and all the host of them.

2. And on the seventh day God finished His work which He had made; and He rested on the seventh day, from all His work which He had made.

3. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God created for to make it.

4. These are the generations of the heavens and of the earth, when He created them, in the day that Jehovah God made earth and heavens.

5. And no shrub of the field was yet in the earth, and

no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth. And there was no man to till the ground.

6. And He caused a mist to rise from the earth, and watered all the faces of the ground.

7. And Jehovah God formed man, dust from the ground, and breathed into his nostrils the breath of lives; and man became a living soul.

8. And Jehovah God planted a garden in Eden, in the east, and there He put the man whom He had formed.

9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; and the tree of lives, in the midst of the garden; and the tree of the knowledge of good and evil.

10. And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

11. The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold.

12. And the gold of that land is good; there is bdellium, and the onyx stone.

13. And the name of the second river is Gihon; that is it that compasseth the whole land of Cush.

14. And the name of the third river is Hiddekel; this goeth eastward toward Asshur. And the fourth river it is Phrath.

15. And Jehovah God took the man, and put him into the garden of Eden, to till it, and to keep it.

16. And Jehovah God commanded the man concerning it, saying, Of every tree of the garden eating thou mayest eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die.

CONTENTS.

73. When from being dead a man has become spiritual, from spiritual he becomes a celestial man, who is now treated of—verse 1.

74. The celestial man is the seventh day, on which the Lord rests—verses 2, 3.

75. His knowing, and his rational faculties are described by the shrub and the herb out of the ground watered by the mist—verses 5, 6.

76. His life is described by the breathing into him of the breath of lives—verse 7.

77. Afterward his intelligence is described by the garden in Eden, in the east; in which the trees pleasant to the sight are perceptions of truth, and the trees good for food are perceptions of good. Love is meant by the tree of lives, faith by the tree of knowledge—verses 8, 9.

78. Wisdom is meant by the river in the garden. From thence were four rivers, the first of which is good and truth; the second is knowledge of all things of good and truth, or of love and faith. These are of the internal man. The third is reason, and the fourth is outward knowledge, which are of the external man. All are from wisdom, and this is from love and faith in the Lord—verses 10–14.

79. The celestial man is such a garden. But as the garden is the Lord's, it is permitted this man to enjoy all these things, and yet not to possess them as his own—verse 15.

80. And it is allowed him by every perception from the Lord to know what is good and true, but not from himself and the world, nor to search into the mysteries of faith by things sensual and of outward knowledge, through which his celestial nature is destroyed—verses 16, 17.

INTERNAL SENSE.

81. In this chapter the celestial man is treated of. The preceding chapter treated of the spiritual man, who from being dead was made spiritual. But as at this day it is not known what the celestial man is, and scarcely what the spiritual, or the dead, it may be well to state briefly what they severally are, in order that the difference may be known. First, the dead man acknowledges no other truth and good than what is of the body and the world; this he highly esteems. The spiritual man acknowledges spiritual and celestial truth and good, but from faith — from which also he acts — and not so much from love. The celestial man believes and perceives spiritual and celestial truth and good, and acknowledges no other faith than that which is from love, from which also he acts. Secondly, The ends 2
of the dead man have regard only to the life of the body and the world; nor does he know what eternal life is, and what the Lord is; and if he knows he does not believe. The ends of the spiritual man regard eternal life, and so the Lord. The ends of the celestial man regard the Lord, and so His kingdom, and eternal life. Thirdly, the dead 3
man when he is in combat almost always yields; and when he is in no combat, evils and falsities prevail with him and he is a slave. His bonds are external, such as fear of the law, of the loss of life, wealth, gain, and reputation therefor. The spiritual man is in combat, but always conquers. The bonds by which he is held are internal, and are called the bonds of conscience. The celestial man is not in combat, and if evils and falsities assail, he disdains them; and therefore he is called also a conqueror. He has no bonds by which he is held that are apparent. His bonds, which are not apparent, are perceptions of good and truth.

82. Verse 1. *And the heavens and the earth were finished, and all the host of them.* By this is meant that the

man has now become so far spiritual that he is the sixth day. Heaven is his internal man, and the earth his external man. The host of them are love, faith, and the knowledges of them, which before were signified by the great luminaries and the stars. That the internal man is called heaven, and the external man earth, may be evident from passages cited from the Word in the preceding chapter — to which may be added these from Isaiah: *I will make a man more rare than fine gold, and man than the precious gold of Ophir. Therefore will I strike the heavens with terror, and the earth shall be shaken out of her place* (xiii. 12, 13). And in another place: *Thou forgettest Jehovah thy Maker, That stretched forth the heavens, and laid the foundations of the earth. . . . But I will put My words in thy mouth, and will hide thee in the shadow of Mine hand, to stretch forth the heaven, and lay the foundation of the earth* (li. 13, 16). It is manifest from these passages, that both heaven and earth are predicated of man. The subject treated of, indeed, is the Most Ancient Church; but the interiors of the Word are such that whatever is said of the church is said of each individual of the church, who unless he were a church, could not be a part of the church; just as he who is not a temple of the Lord cannot be what is signified by the temple, which is the church, and heaven. And for this reason the Most Ancient Church is called man in the singular number.

83. When man has become the sixth day the heavens and the earth are said to be finished, and all the host of them. For then faith and love make one, and when they make one, not faith but love begins to be first, that is, not the spiritual but the celestial — which is, to be a celestial man.

84. Verses 2, 3. *And on the seventh day God finished His work which He had made; and He rested on the seventh day, from all His work which He had made. And God blessed the seventh day, and hallowed it; because that*

in it He rested from all His work, which God created for to make it. "The seventh day" is the celestial man; and as during the six days the Lord wrought, he is called His work. And because the combat then ceases, the Lord is said to rest from all His work. For this reason the seventh day was hallowed, and was called the Sabbath, from rest. And thus man was created, formed, and made. These things are very evident from the words.

85. That the celestial man is the seventh day, and that for this the seventh day was hallowed, and was called the sabbath from rest, are arcana not hitherto disclosed — and for the reason that men have not known what the celestial man is; few, what the spiritual man is, whom, for want of knowledge, they could not but make the same with the celestial — when yet there is a great difference, as may be seen above (n. 81). As regards the seventh day, and as to the celestial man being the seventh day, or the sabbath, this is evident because the Lord Himself is the Sabbath. And therefore He says — *The Son of Man is Lord also of the sabbath* (Mark ii. 28); which words involve that the Lord is very Man, and the very Sabbath. His kingdom in the heavens and on earth is called, from Him, a sabbath, or eternal peace and rest. The Most Ancient Church, 2
which is the subject here, was more a sabbath of the Lord than those that followed. Every successive inmost church of the Lord is also a sabbath. So is every regenerate man when he becomes celestial, because he is a likeness of the Lord. The six days of combat or labor precede. These things were represented by the days of labor and by the seventh day which was the sabbath, in the Jewish Church; for everything that was ordained in that church was representative of the Lord, and of His kingdom. The same was represented also by the ark, when it went forward and when it rested — by its going forward in the wilderness, combats and temptations, by its rest, a state of peace. Therefore when it set forth Moses said — *Rise up, Jehovah,*

and let Thine enemies be scattered, and let them that hate Thee flee before Thee. And when it rested he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel (Num. x. 35, 36). It is there said of the ark that it departed from the mount of Jehovah, to search out a rest
3 for them (ver. 33). The rest of the celestial man is described by the sabbath in Isaiah: *If thou turn away thy foot from the sabbath, not doing thy pleasure on the day of My holiness, and call the things of the sabbath delights of the Holy Jehovah, honorable, and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own word, then thou shalt be delightful to Jehovah, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob* (lviii. 13, 14). The celestial man is such that he does not act from his own desire, but according to the Lord's good pleasure, which is His desire. He thus enjoys internal peace and happiness — which is here expressed by being lifted upon the high places of the earth — and at the same time external tranquillity and delight — which is signified by feeding upon the heritage of Jacob.

86. When the spiritual man, who has become the sixth day, is beginning to become celestial — here first treated of — it is the eve of the sabbath; and this was represented in the Jewish Church by the hallowing of the sabbath from the evening. The celestial man is the morning, and is to be treated of presently.

87. Another reason why the celestial man is the sabbath, or rest, is that combat ceases when he becomes celestial; evil spirits depart, and good spirits and celestial angels draw near; and when these are present evil spirits cannot be, but flee far away. And because not the man himself but the Lord alone has fought for man, it is said that the Lord rested.

88. The spiritual man when he becomes celestial is said to be God's work, because the Lord alone has fought for

him, created, formed, and made him; and for this reason it is said that on the seventh day God finished His work, and twice that He rested from all His work. In the prophets man is occasionally called the work of the hands and of the fingers of Jehovah — as in Isaiah, where the regenerate man is spoken of: *Thus saith Jehovah, the Holy One of Israel, and his Former, Ask of Me signs concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it. I, My hands have stretched out the heavens, and all their host have I commanded. . . . For thus saith Jehovah, that created the heavens, He is God, that formed the earth and made it, He establisheth it, He created it not a waste, He formed it to be inhabited. . . . I am Jehovah, and there is no God else besides Me* (xlv. 11, 12, 18, 21). It is evident from this that the new creation, or regeneration, is the work of the Lord alone. The words create, form, and make are used quite distinctively, as here in Isaiah — "created the heavens," "formed the earth, and made it;" and in another place: *Every one that is called by My name, and I have created him for My glory, I have formed him, yea, I have made him* (xliii. 7). So in the foregoing chapter, and in this — as here: *He rested from all His work which God created for to make it.* And this is always with a distinct idea, in the internal sense. So also when the Lord is called Creator, or Former, or Maker.

89. Verse 4. *These are the generations of the heavens and of the earth, when He created them, in the day that Jehovah God made earth and heavens.* "The generations of the heavens and of the earth" are the formations of the celestial man. That his formation is now treated of, is very evident even from the particulars which follow — as, that no herb had as yet sprung up; that there was no man to till the ground; and that Jehovah God formed man, and afterward every beast, and the fowl of the heavens — notwithstanding that these are treated of in the preceding

chapter. Here therefore another man is treated of; which is further manifest from the fact that now for the first time it is said "Jehovah God," but in preceding passages, relating to the spiritual man, only "God"; that now "the ground" and "the field" are spoken of, but then only "the earth"; and that in this verse the heaven is first placed before the earth and then earth before heaven — because, with the spiritual man, in whom reformation begins from the earth or the external man, the earth signifies the external man and heaven the internal; but here, where the celestial man is treated of, it begins from the internal man, or from heaven.

90. Verses 5, 6. *And no shrub of the field was yet in the earth, and no herb of the field had yet sprung up, for Jehovah God had not caused it to rain upon the earth; and there was no man to till the ground. And He caused a mist to rise from the earth, and watered all the faces of the ground.* By the shrub of the field, and the herb of the field, is meant, in general, all that his external man produces; the earth means the external man while he was spiritual; "the ground," and also "the field," is the external man while he is becoming celestial; "rain," which is presently called "a mist," is the tranquillity of peace when conflict ceases.

91. But what these things involve cannot be perceived unless the state of man be known while from spiritual he is becoming celestial; for they are deeply hidden. While he is spiritual the external man is not yet willing to yield obedience to and serve the internal, and so there is a conflict. But as he becomes celestial the external man begins to obey and serve the internal; and therefore conflict ceases, and tranquillity ensues (see n. 87). This tranquillity is signified by rain, and mist; for it is as by a mist that the external man is bedewed and watered from the internal. This tranquillity which is of peace produces what are called the shrub of the field and the herb of the field, which in

particular are things of reason and knowledge from a celestial spiritual origin.

92. None can know what the tranquillity of peace of the external man is, when conflict or unrest from lusts and falsities ceases, but he who has known the state of peace. This state is so joyous that it surpasses every conception of joy. It is not only a cessation of conflict, but is life coming down from interior peace, so affecting the external man as cannot be described. Then truths of faith and goods of love are born which derive their life from the joyousness of peace.

93. The state of the celestial man gifted with the tranquillity of peace, refreshed by the rain, and freed from the servitude of evil and falsity, the Lord thus describes in Ezekiel: *I will make with them a covenant of peace, and will cause the evil wild beast to cease out of the land, and they shall dwell securely in the wilderness, and sleep in the woods. And I will make them, and the places round about My hill, a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be secure in their land, and they shall know that I am Jehovah, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made them serve them. . . . Ye My flock the flock of My pasture, ye are man, and I am your God* (xxxiv. 25–27, 31). And that this state is attained on the third day, which signifies the same in the Word as the seventh, is shown in Hosea: *After two days will He revive us, in the third day He will raise us up, and we shall live in His sight; and we shall know and follow on to know Jehovah. His going forth is prepared as the dawn, and He shall come unto us as the rain, as the latter rain that watereth the earth* (vi. 2, 3). And in Ezekiel, where the subject is the Most Ancient Church, it is compared to the bud of the field: *I made thee as the bud of the field, and thou*

didst increase and wax great, and thou attainedst to ornaments of ornaments (xvi. 7). And in Isaiah it is likened to a branch of the planting and a work of the hands of Jehovah God (lx. 21).

94. Verse 7. *And Jehovah God formed man, dust from the ground, and breathed into his nostrils the breath of lives; and man became a living soul.* To form man, dust from the ground, is to form his external man, which before was not man; for it is said in the fifth verse that there was no man to till the ground. To breathe into his nostrils the breath of lives is to give him the life of faith and of love. "Man became a living soul" means that the external man also became living.

95. The subject here is the life of the external man—in the two preceding verses the life of his faith, or understanding, in this verse the life of his love, or will. Before, the external man was not willing to obey and serve the internal, but continually fought against it; wherefore the external was not then man. But now when he has become celestial the external begins to yield obedience to and serve the internal, and becomes also man—and this through a life of faith, and a life of love. A life of faith prepares him, and a life of love makes him to be a man.

96. As to the saying that Jehovah God breathed through the nostrils, the case is this: in ancient times, and in the Word, by the nostrils was understood whatever was grateful for its odor, which signifies perception. We therefore read occasionally concerning Jehovah, that He "smelled an odor of rest" from burnt offerings, and from things that represented Himself and His kingdom. And because things which are of faith and love are most grateful to Him, it is said that He breathed through the nostrils the breath of lives. Hence the Anointed of Jehovah, or the Lord, is called the breath of the nostrils (Lam. iv. 20). And the Lord Himself signified the same by breathing on the disciples—in John: *He breathed on them and said, Receive ye the Holy Spirit* (xx. 22).

97. Life is described by breathing and by breath for the further reason that the men of the Most Ancient Church perceived the states of love and faith by the states of respiration, which states were gradually changed in their posterity. Of this respiration nothing can yet be said, because at this day such things are wholly unknown. The most ancient people were well acquainted with it; and so are those who are in the other life; but no one now on this earth. Hence they likened the spirit or life to the wind; and the Lord does this, when speaking of the regeneration of man, in John: *The wind* [*or spirit*] *bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh or whither it goeth. So is every one that is born of the spirit* (iii. 8). So in David: *By the Word of Jehovah were the heavens made, and all the host of them by the breath* [*or spirit*] *of His mouth* (Ps. xxxiii. 6). And in the same: *Thou takest away their breath* [spiritum] *they die and return to their dust. Thou sendest forth thy spirit* [spiritum], *they are created; and Thou renewest the faces of the ground* (Ps. civ. 29, 30). That the breath is taken to denote the life of faith and love is manifest in Job: *The spirit is in man, and the breath of Shaddai maketh them to understand* (xxxii. 8). And again: *The spirit of God hath made me, and the breath of Shaddai hath given me life* (xxxiii. 4).

98. Verse 8. *And Jehovah God planted a garden in Eden, in the east, and there He put the man whom He had formed.* By the garden is signified intelligence, by Eden love, by the east the Lord. And thus by a garden in Eden, in the east, is signified the intelligence of the celestial man, which flows in through love from the Lord.

99. Life, or the order of life, with the spiritual man is such that though the Lord flows in, through faith, into what is of understanding, reason, and knowledge, in him, yet, because his external man is in conflict with the internal, it appears as if intelligence did not flow in from the Lord,

but from the man himself, by learning and reasoning. But the life or the order of life of the celestial man is, that the Lord flows in, through love and the faith of love, into things of his understanding, reason, and knowledge, and there being no conflict he perceives that it is so. Thus the order which has been hitherto inverted in the spiritual man is restored in the celestial. This order, or man, is called a garden in Eden, in the east. In the highest sense the garden planted by Jehovah God in Eden, in the east, is the Lord Himself. In an inmost sense, which is also a universal sense, it is the Lord's kingdom, and the heaven in which man is placed when he has become celestial. His state then is, that he is with angels in heaven, and is as one among them; for man was so created that while he is living in the world he may at the same time be in heaven. Then all his thoughts and ideas of thoughts, even his words and actions, in which is what is celestial and spiritual, are opened and lie open even from the Lord; for the Lord's life is present in each one, and this enables him to have perception.

100. That a garden signifies intelligence, and Eden love, is manifest also in Isaiah: *Jehovah will comfort Zion, He will comfort all her waste places, and make her wilderness like Eden, and her desert like the garden of Jehovah. Joy and gladness shall be found therein, thanksgiving, and the voice of a song* (li. 3). Here the wilderness, joy, and thanksgiving, are words in the prophecy expressing celestial things of faith, or those which are of love. And the desert, gladness, and the voice of a song, are spiritual things of faith, which are those of the understanding. The former relate to Eden, the latter to the garden. For in this prophet there very constantly occur two expressions concerning the same thing, one of which signifies what is celestial, the other what is spiritual. What further the garden in Eden signifies, may be seen at the tenth verse following.

101. That the Lord is the east, is also evident from the Word, in different places — as in Ezekiel: *He led me to the gate, the gate which looketh toward the east; and behold the glory of the God of Israel came from the way of the east; and His voice was as the voice of many waters; and the earth shone with His glory* (xliii. 1, 2, 4). Because the Lord is the east, it was a holy representative in the Jewish Church, before the temple was built, to turn the face to the east when they prayed.

102. Verse 9. *And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; and the tree of lives in the midst of the garden; and the tree of the knowledge of good and evil.* A tree signifies perception; a tree pleasant to the sight, perception of truth; a tree good for food, perception of good. "The tree of lives" signifies love, and faith from love. "The tree of the knowledge of good and evil" signifies faith from the sensual, or from outward knowledge.

103. That the trees here signify perceptions is because the celestial man is treated of. It is otherwise when the subject is the spiritual man; for on the nature of the subject depends that of the predicate.

104. But at this day it is unknown what perception is. It is a certain internal sense, from the Lord alone, whether a thing is true and good — very well known to the Most Ancient Church. With the angels it is so clear that they know and perceive thereby what is true and good, what is from the Lord and what from themselves, and also the character of any one who comes to them, merely by his approach, and from a single one of his ideas. The spiritual man has no perception, but has conscience. The dead man has not even conscience; and very many do not know what conscience is, still less what perception is.

105. "The tree of lives" is love, and faith therefrom; "in the midst of the garden" is in the will of the internal man. The will, which in the Word is called the heart, is

the especial thing which the Lord possesses in a man and an angel. But as no one can do good from himself, the will or heart is not man's, although predicated of man. Lust is man's, which he calls will. As the will is the midst of the garden where the tree of lives is, and man has no will, but lust, therefore the tree of lives is the mercy of the Lord, from Whom all love and faith and so all life proceeds.

106. But as to what the tree of the garden is, or perception; the tree of lives, or love, and faith from love; the tree of knowledge, or faith from the sensual and from outward knowledge, more will be said hereafter.

107. Verse 10. *And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.* The river out of Eden signifies wisdom from love, which is Eden. "To water the garden" is to bestow intelligence. From thence to be parted into four heads, is a representation of intelligence, by four rivers, as follows.

108. When the Most Ancient people compared man to a garden, they also compared wisdom and things which are of wisdom to rivers. Nor did they merely make the comparison, but called them so; for such was their manner of speech. So afterward with the prophets, who sometimes made the comparison, and sometimes so called them — as in Isaiah: *Thy light shall rise in darkness, and thine obscurity shall be as the light of day. . . . And thou shalt be like a watered garden, and like a spring of waters, whose waters do not fail* (lviii. 10, 11). They are here treated of who receive faith and love. Again: *As valleys are they planted, as gardens by the river side; as tents which Jehovah hath planted, as cedars beside the waters* (Num. xxiv. 6); where the subject is the regenerate. In Jeremiah: *Blessed is the man that trusteth in Jehovah. . . . He shall be like a tree planted by the waters, and shall send forth his roots by the river* (xvii. 7, 8). That sometimes they are not compared to a garden and to a tree by the rivers, but

are so called, appears in Ezekiel: *The waters made her to grow, the depth of waters made her great. The river ran round about her plantation, and sent out its canals unto all the trees of the field. . . . She became fair in her greatness, in the length of her branches, for her root was by many waters. The cedars in the garden of God did not hide her; the fir trees were not like her boughs, and the plane trees were not as her branches; nor was any tree in the garden of God like unto her in her beauty. He made her fair by the multitude of her branches, and all the trees of Eden that were in the garden of God envied her* (xxxi. 4, 7–9). From this it is evident that when the Most Ancient people likened man, or what is the same the things that are in man, to a garden, they added also the waters and the rivers by which it was to be irrigated; and that by waters and rivers they meant the things which caused his increase.

109. That wisdom and intelligence, though appearing in man, are, as has been said, of the Lord alone, is plainly taught in Ezekiel, by similar representatives: *Behold waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east. . . . And he said, These waters issue forth toward the eastern border, and shall go down into the plain, and they shall go toward the sea; into the sea shall they be led, and the waters shall be healed. And it shall come to pass that every living soul that creepeth in every place whither the water of the rivers cometh, shall live. . . . And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose branch shall not wither, neither shall the fruit thereof fail; it shall be renewed every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing* (xlvii. 1, 8, 9, 12). Here the Lord is signified by the east, and by the sanctuary from whence the waters and the rivers flow. So in John: *He shewed me a pure river of water of life, clear as crystal, proceeding out of the*

throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life, bearing twelve fruits, yielding its fruit every month. And the leaf of the tree was for the healing of the nations (Rev. xxii. 1, 2).

110. Verses 11, 12. *The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good. There is bdellium, and the onyx stone.* The first river, or Pishon, signifies the intelligence of faith from love. The land of Havilah signifies the mind. Gold signifies good; bdellium and onyx, truth. The reason why gold is twice mentioned is that it signifies the good of love and the good of faith from love; and bdellium and onyx are mentioned because one signifies the truth of love, and the other the truth of faith from love. Such is the celestial man.

111. But how these things are in the internal sense can with great difficulty be told, because at this day they are unknown. Thus, it is unknown what faith from love is, what wisdom is, and intelligence from wisdom — because external men are scarcely acquainted with any thing but outward knowledge; and this they call intelligence and wisdom, and faith. They do not even know what love is; and many do not know what the will and the understanding are, and that they constitute one mind. And yet each of these is distinct, and indeed most distinct from the others; and the whole heaven is organized by the Lord most distinctly, according to the diversities of love and faith, which are innumerable.

112. But let it be known that there is never any wisdom except from love, and thus from the Lord; nor ever any intelligence except from faith, thus also from the Lord; and that there is never any good except from love, thus from the Lord; nor ever any truth except from faith, thus from the Lord. What are not from love and faith and so from the Lord are called such, but they are spurious.

113. Nothing is more common in the Word than for the good of wisdom or of love to be signified and represented by gold. All the gold in the ark, in the temple, in the golden table, in the candlestick, in the vessels, and upon the garments of Aaron, signified and represented the good of wisdom, or of love. So in the prophets, as in Ezekiel: *By thy wisdom, and by thine intelligence thou hast gotten thee riches, and hast gotten gold and silver into thy treasures* (xxviii. 4). Here it is distinctly said that gold and silver, or good and truth — for silver here and also the silver in the tabernacle* and in the temple signifies truth — are from wisdom and intelligence. In Isaiah: *The multitude of camels shall cover thee, the dromedaries of Midian and Epha; all they from Sheba shall come; they shall bring gold and frankincense, and shall show forth the praises of Jehovah* (lx. 6). So also the wise men from the east who came to Jesus when He was born *and fell down and worshipped Him, and opened their treasures, and offered Him gifts; gold, and frankincense, and myrrh* (Matt. ii. 1, 11). Here also gold signifies good. Frankincense and myrrh are things that are grateful because from love and faith — which are therefore called the praises of Jehovah. It is accordingly said in David: *He shall live, and to him shall be given of the gold of Sheba, and he shall pray for him continually; all the day shall he bless him* (lxxii. 15).

114. The truth of faith too is signified and represented in the Word by the precious stones — as in the breastplate of judgment, and upon the shoulders of Aaron's ephod. The gold, blue, purple, double-dyed scarlet, and fine linen of the breastplate represented the things which are of love; the precious stones, those which are of faith from love. So the two stones of memorial upon the shoulders of the ephod, which were of onyx encompassed with settings of

* The Latin has *ark*, probably a slip for tabernacle.

gold (Exod. xxviii. 9–22). This signification is clearly set forth in Ezekiel, when the subject treated of is the man who is possessed of heavenly riches, which are wisdom and intelligence: *Full of wisdom, and perfect in beauty, thou wast in Eden, the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond; the Tarshish, the onyx, the jasper; the sapphire, the chrysoprase, the emerald, and gold; the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. . . . Thou wast perfect in thy ways from the day that thou wast created* (xxviii. 12, 13, 15). That these signify celestial and spiritual things of faith, and not stones, may be manifest to every one. Indeed each particular stone represented a certain essential of faith.

115. When the most ancient people spoke of countries, they understood the things which they signified; just as they at this day who are in the idea that the land of Canaan and Mount Zion signify heaven, do not even think of the country, or the mountain, when they are mentioned, but only of the things which they signify. So it is here with the land of Havilah, which is also mentioned in Gen. xxv. 18, where it is said of the sons of Ishmael that *They dwelt from Havilah unto Shur, which is before Egypt, as one goeth to Asshur.* They who are in the heavenly idea perceive from these words nothing but intelligence and things that flow from intelligence. And so by compassing, when it is said that the river Pishon "compasseth the whole land of Havilah," they perceive a flowing in—as in the onyx stones on the shoulders of Aaron's ephod being encompassed with settings of gold (Exod. xxviii. 11) they perceive that the good of love flows into the truth of faith. So frequently in other places.

116. Verse 13. *And the name of the second river is Gihon; that is it that compasseth the whole land of Cush.* The second river, which is called Gihon, signifies knowledge of all things that are of good and truth, or of love and

faith. The land of Cush signifies the mind, or mental faculty. The will and the understanding constitute the mind. The things that belong to the first river relate to the will; those that belong to this second river relate to the understanding, to which pertain knowledges of good and truth.

117. The land of Cush, or Ethiopia, also abounded in gold, precious stones, and spices—which as has been said signify good, truth, and things therefrom which are grateful—such as those of the knowledge of love and of faith. This may be evident from passages cited before (n. 113, in Isa. lx. 6; Matt. ii. 1, 11; David, Ps. lxxii. 15). That such things are meant in the Word by Cush or Ethiopia as also by Sheba, is evident in the prophets—as in Zephaniah, where the rivers of Cush are also mentioned: *Every morning will He give His judgment for light. . . . For then will I be turned to the peoples with a clear language, that they all may call upon the name of Jehovah, that they may serve Him with one shoulder. From the crossing of the rivers of Cush My worshippers . . . shall bring Mine offering* (iii. 5, 9, 10). And in Daniel, where the subject treated of is the King of the north and of the south: *He shall have power over the treasures of gold and silver, and over all the desirable things of Egypt; and the Libyans and Ethiopians shall be under his steps* (xi. 43). Egypt here stands for outward knowledges, and the Ethiopians for inward. In Ezekiel: *The traders of Sheba and of Raamah, they were thy traders . . . in the chief of all spices, and in every precious stone, and gold* (xxvii. 22). These things likewise signify knowledges of faith. In David, when he is speaking of the Lord, and so of the celestial man: *In His days shall the just flourish, and abundance of peace, till the moon be no more. . . . The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts* (Ps. lxxii. 7, 10). That heavenly things of faith are here signified, may be seen from the particulars that precede and that follow. Similar things were signi-

fied by the queen of Sheba, who came and proposed hard questions to Solomon, and brought him spices, gold, and precious stones (1 Kings x. 1–3). For all particulars in the historical portions of the Word signify, represent, and involve arcana, as in the prophets.

118. Verse 14. *And the name of the third river is Hiddekel; this goeth eastward toward Asshur. And the fourth river it is Phrath.* The river Hiddekel is reason, or the clear seeing of reason. Asshur is the rational mind; that the river goeth eastward toward Asshur, signifies that clearness of reason comes from the Lord through the internal man into the rational mind, which belongs to the external man. Phrath or Euphrates, is knowledge, which is the ultimate, or boundary.

119. That Asshur signifies the rational mind, or the rational of man, is very evident in the prophets — as in Ezekiel: *Behold Asshur was a cedar in Lebanon, with fair branches, and a shadowing forest, and lofty in height; and its branch was among the thick boughs. The waters made him grow, the depth of waters exalted him, the river ran round about his plantation* (xxxi. 3, 4). The rational is called a cedar in Lebanon; its branch among the thick boughs signifies knowledges in the memory, which are as here described. This is still more evident in Isaiah: *In that day there shall be a highway from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur, and the Egyptians shall serve Asshur. In that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the land; which Jehovah Zebaoth shall bless, saying, Blessed be Egypt My people, and Asshur the work of My hands, and Israel, Mine inheritance* (xix. 23–25). By Egypt here and elsewhere in many places is signified knowledge, by Asshur reason, and by Israel intelligence.

120. As by Egypt, so by the Euphrates sciences or knowledges are signified; as also things of sense whence knowledges are derived. This is evident from the Word in the

prophets. As in Micah: *Mine enemy . . . said, Where is Jehovah, thy God? . . . The day that He shall build thy walls, that day shall the decree be far removed, and that day shall they come, even unto thee, from Asshur; and to the cities of Egypt, and . . . to the river* [*Euphrates*] (vii. 10–12). So the prophets spoke of the coming of the Lord, Who was to regenerate man that he might become as a heavenly man. In Jeremiah: *What hast thou to do in the way to Egypt, to drink the waters of Sihor? And what hast thou to do in the way to Asshur, to drink the waters of the river* [*Euphrates*]? (ii. 18). Here likewise Egypt and Euphrates stand for knowledges, Asshur for reasonings from them. In David: *Thou hast brought a vine out of Egypt, Thou didst drive out the nations, and plantedst it. . . . Thou hast sent forth her layers unto the sea, and her branch unto the river* [*Euphrates*] (lxxx. 8, 11). Here also the river Euphrates stands for the faculties of sense and knowledge. For the Euphrates was the boundary of Asshur, to which the dominion of Israel extended, — as knowledge in the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man. The same is signified by these words, spoken to Abraham: *Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates* (Gen. xv. 18). These two boundaries have a similar signification.

121. From these rivers it may be evident what celestial order is, or how the things of life proceed — namely, from the Lord, Who is the East. From Him is wisdom, through wisdom intelligence, through intelligence reason; and so through reason the knowledges which are of the memory are vivified. This is the order of life. Such are celestial men. Therefore, as the elders of Israel represented celestial men, they were called wise, intelligent, and knowing (Deut. i. 13, 15). Likewise Bezaleel, who made the ark, of whom it is said that he was *filled with the spirit of God*,

in wisdom, in understanding, and in knowledge, and in all workmanship (Exod. xxxi. 3; xxxv. 31; xxxvi. 1, 2).

122. Verse 15. *And Jehovah God took the man, and put him into the garden of Eden, to till it, and to keep it.* By the garden of Eden are signified all things with the celestial man, as described. "To till it and to keep it" signifies that it is given him to enjoy all those things, but not to possess them as his own, since they are the Lord's.

123. The celestial man acknowledges that each and every thing is the Lord's because he perceives it; and indeed the spiritual man acknowledges this, but with the mouth, because he learns it from the Word. The worldly and corporeal man neither acknowledges nor admits it; but whatever he has he calls his own, and believes that if he should lose it he would utterly perish.

124. That wisdom, intelligence, reason, and knowledge are not of man but of the Lord, is very evident from what the Lord teaches — as in Matthew, where the Lord compares Himself to *a householder who planted a vineyard, and hedged it about, and let it out to husbandmen* (xxi. 33). And in John: *The Spirit of Truth . . . shall guide you into all truth; for He shall not speak of Himself; but what things soever He shall hear, these shall He speak. . . . He shall glorify Me; for He shall receive from Me, and shall declare it unto you* (xvi. 13, 14). And again: *A man can receive nothing except it be given him from heaven* (iii. 27). He to whom it is given to know even a few of the deeper things of heaven, knows that this is really so.

125. Verse 16. *And Jehovah God commanded the man concerning it, saying, Of every tree of the garden eating thou mayest eat.* To eat of every tree is to learn and know from perception what is good and true; for, as was said, the tree is perception. The men of the Most Ancient Church had knowledge of true faith by revelations; for they spoke with the Lord and with angels. Also they were instructed by visions and dreams, of which they had the

most delightful and paradisal. They had perception from the Lord continually, of such sort that when they thought from the things that were in the memory they at once perceived whether the thing was true and good; even so that when any thing false was presented they were struck not merely with aversion, but with horror. And such is the state of angels. But afterward in place of the perception of the Most Ancient Church, there followed a knowledge of truth and good from what had been revealed before; and after that, from what was revealed in the Word.

126. Verse 17. *But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof dying thou wilt die.* The preceding words and these signify that it is lawful by every perception from the Lord to acquire knowledge of what is true and good; but not from self and the world, or to search into the mysteries of faith by things of sense and of outward knowledge, whereby the celestial of faith is destroyed.

127. The fact that men were disposed to search into the mysteries of faith by means of the senses and of outward knowledge was the cause of the fall of the Most Ancient Church, that is to say, of their posterity — of which in the following chapter — and also is the cause of the fall of every church; for thence come both falsities and evils of life.

128. The worldly and corporeal man says in his heart— If I am not informed concerning faith and matters of faith by the senses, that I may see them, or by outward knowledge, that I may understand them, I will not believe. And he confirms himself by the consideration that natural things cannot be contrary to spiritual. He would therefore be informed by the senses on subjects that are heavenly and Divine — which yet is as impossible as for a camel to go through the eye of a needle. The more he would be wise by such means the more he blinds himself, until he believes nothing, not even that there is anything spiritual and that

there is eternal life. This comes from the principle he assumes. And this is to eat of the tree of the knowledge of good and evil, whereof the more one eats the more dead he becomes. But he who would be wise not from the world but from the Lord, says in his heart that he ought to believe in the Lord, that is, in the things that the Lord has said in His Word, because they are truths; and from this principle he thinks. He confirms himself by reason and knowledge, by things sensual and natural; and such as are not confirmative he casts aside.

129. Every one may know that principles assumed, even the most false, govern a man; and that all a man's knowledge and reasoning favors his principles. For innumerable assenting considerations flow in; and thus he is confirmed in falsities. He therefore with whom it is a principle to believe nothing until he sees and understands it, cannot believe at all; for spiritual and heavenly things he neither sees with his eyes nor conceives by imagination. But the true order is, that a man should receive wisdom from the Lord, that is, from His Word. Then all things follow and he is enlightened even in matters of reason and knowledge. For it is by no means forbidden that he should acquire knowledges, since they are serviceable to life and delightful. Nor is it denied to one who is in faith, to think and speak as the learned of the world. But it should be from this principle —that he believes in the Lord's Word, and confirms spiritual and celestial truths by natural truths, in terms familiar to the learned world, as far as he is able. His principle will therefore be from the Lord, and not from himself. The one is life, and the other is death.

130. To him who would be wise from the world, things of sense and of knowledge are his garden; the love of self and of the world are his Eden; his east is the west, or himself; his river Euphrates is his entire knowing faculty, which is condemned; the second river, where Asshur is, is unsound reasoning, whence falsities arise; the third river,

where Cush is, is principles therefrom of evil and falsity, which are the knowledges of his faith; the fourth river is the wisdom thence which in the Word is called magic. And therefore Egypt, which signifies knowledge, after it became magical, signifies such a man. And indeed for the reason — of which in different places in the Word — that he desires to be wise from himself; of whom it is thus written in Ezekiel: *Thus saith the Lord Jehovih: Behold I am against thee, Pharaoh, king of Egypt, thou great monster that liest in the midst of thy rivers, who hast said, My river is mine own, and I have made it for myself. . . . And the land of Egypt shall be a desolation and a waste, and they shall know that I am Jehovah, because he hath said, The river is mine, and I have made it* (xxix. 3, 9). Such men are also called trees of Eden in hell, in the same Prophet, where also Pharaoh, or Egypt is spoken of, in these words: *When I shall have made him go down into hell, with them that go down into the pit. . . . To whom art thou thus become like in glory, and in greatness, among the trees of Eden, since thou hast been brought down with the trees of Eden into the lower earth . . . in the midst of the uncircumcised, with them that are slain with the sword? This is Pharaoh and all his multitude* (xxxi. 16, 18). The trees of Eden here stand for knowledges external and internal from the Word, which they thus profaned by reasonings.

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18. And Jehovah God said, It is not good that the man should be alone, I will make him a help, as it were with himself.

19. And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it unto the man to see what he would call it; and whatsoever the man called every living soul, that was the name thereof.

20. And the man gave names to every beast and to the fowl of the heavens, and to every wild animal of the field; and for man He found not a help as it were with himself.

21. And Jehovah God caused a deep sleep to fall upon the man, and he fell asleep; and He took one of his ribs, and closed up the flesh in the place thereof.

22. And Jehovah God builded the rib which He had taken from the man, into a woman, and brought her unto the man.

23. And the man said, This now is bone of my bones, and flesh of my flesh; for this she shall be called Wife, because she was taken out of man.

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

25. And they were both naked, the man and his wife, and were not ashamed.

CONTENTS.

131. The posterity of the Most Ancient Church is now treated of, which desired *proprium* [or the sense of being their own].

132. Because man is such as not to be content to be led by the Lord, but desires to be led also by himself and the world, or from his proprium, this proprium is here treated of, as being granted to him — verse 18.

133. And first it is given him to become acquainted with affections of good and knowledges of truth, which are given him by the Lord; but still he craves a proprium — verses 19, 20.

134. He is therefore let into the state of the proprium and the proprium is given him. This is described by the rib built into a woman — verses 21, 23.

135. Celestial and spiritual life also were adjoined to the proprium, so as to appear as one — verse 24.

136. And innocence was insinuated into the proprium by the Lord, so that it might still be not unacceptable — verse 25.

INTERNAL SENSE.

137. In the first three chapters of Genesis, in general, the Most Ancient Church is treated of, which is called man, from its first to its last time when it came to an end. This chapter, in the verses already considered, treats of its most flourishing state, when it was a celestial man; here now it treats of those and the posterity of that church who desired proprium.

138. Verse 18. *And Jehovah God said, It is not good that the man should be alone, I will make him a help as it were with himself.* "Alone" signifies that he was not content to be led by the Lord, but desired to be led by himself and the world; "a help as it were with himself" signifies the proprium, which in the following verses is also called a rib built into a woman.

139. In ancient times they were said to dwell alone who were led of the Lord as celestial men, because evils or evil spirits no longer infested them. And this was represented in the Jewish Church by the nations being driven out and the Jews dwelling alone. It is therefore sometimes said of the church of the Lord, in the Word, that it is alone — as in Jeremiah: *Arise, get you up to a quiet nation, that dwelleth securely . . . that hath no doors, and no bar; they dwell alone* (xlix. 31). In the prophecy of Moses: *Israel dwelt securely alone* (Deut. xxxiii. 28). It is still more manifest in the prophecy of Balaam: *Lo, the people dwelleth alone, and is not reckoned among the nations* (Num. xxiii. 9), where the nations stand for evils. This posterity of the Most Ancient Church did not wish to dwell alone, that is, to be a celestial man, or as a celestial man to be led of the Lord, but desired like the Jewish Church to be

among the nations. And because they desired this it is said, "it is not good that the man should be alone;" for he who so desires is already in evil, and it is permitted him.

140. That by "a help as it were with himself" is signified the proprium, may be evident from the nature of the proprium, and from what follows. But, as this man of the church, now treated of, was of good natural quality, a proprium was conceded to him — yet such as to appear as his; and therefore it is said "a help as it were with himself."

141. Innumerable things might be said concerning the proprium, as to how it is with the corporeal and worldly man, how with the spiritual man, and how with the celestial man. With the corporeal and worldly man the proprium is his all; he knows nothing but his proprium. If he should lose his proprium, as has been said, he would think he would perish. To the spiritual man also his proprium appears similar; for, although he knows the truth that the Lord is the life of all, and gives wisdom and intelligence, and therefore gives men to think and act, yet he does not so much believe as say this. But the celestial man well knows that the Lord is the life of all, and gives power to think and act, for he perceives that it is so; and he has no desire for a proprium. And yet, although he does not desire a proprium, one is given him by the Lord, which is connected with every perception of good and truth and with every happiness. The angels are in such a proprium, and are at the same time in the most exalted peace and tranquillity; for within their proprium are the things which are the Lord's, Who rules their proprium, or rules them through their proprium. This proprium is the veriest celestial; but the corporeal man's proprium is infernal. But more shall be said of the proprium hereafter.

142. Verses 19, 20. *And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it unto the man, to see what he would*

call it; and whatsoever the man called every living soul, that was the name thereof. And the man gave names to every beast, and to the fowl of the heavens, and to every wild animal of the field; and for man He found not a help as it were with himself. By beasts celestial affections are signified, by fowl of the heavens spiritual affections; or by beasts things which are of the will, and by fowl, those that are of the understanding. To bring them to the man, to see that he should call them by name, is to give him to learn their qualities; and that he gave them names means that he perceived their qualities. And yet, although he came to know the qualities of the affections of good and of the knowledges of truth given him by the Lord, still he desired his own; which is expressed by the same terms as before, that "there was not found a help as it were with himself."

143. That in ancient times by beasts and animals were signified affections and like things in man, may at this day appear strange. But as the men of those times were in a celestial idea, and in the world of spirits such things are represented by animals, and by such animals in fact as they are like, therefore they meant nothing else when they thus spoke. And nothing else is meant in the Word whenever beasts are mentioned, in general and in particular. The whole prophetical Word is full of similar representatives. He therefore who has not learned to know what each beast in particular signifies, cannot at all understand what the Word in its internal sense contains. But, as has been said before, beasts are of two kinds — evil, because noxious, and good, because innocent. By the good, such as sheep, lambs, and doves, good affections are signified. It is so here, because the celestial or celestial spiritual man is treated of. That in general beasts signify affections, may be seen confirmed by some passages from the Word in n. 45 and 46 above, so that there is no need of further confirmation.

144. As to the fact that to call by name signifies to learn the quality, it should be known that by a name the ancients meant nothing else than the essence of a thing; and by seeing and calling by name, learning the quality. It was for this reason that they gave names to their sons and daughters according to things that were signified; for there was something peculiar in each name by which and through which they learned whence and of what quality they were —as will be further seen hereafter, where by the Divine mercy of the Lord the twelve sons of Jacob are to be treated of. Since therefore whence they were and what they were was involved in the name, they meant this by calling by name. Such manner of speaking was common to them; but one who does not understand this may wonder that such things should be signified.

145. In the Word likewise the essence of a thing is signified by its name; and learning its qualities is signified by seeing and calling by name. Thus in Isaiah: *I will give thee the treasures of darkness, and hidden riches of secret places; that thou mayest know that I am Jehovah which call thee by thy name, the God of Israel; for Jacob My servant's sake, and Israel My chosen, I have even called thee by thy name, I have surnamed thee, and thou hast not known Me* (xlv. 3, 4). Here calling by name and surnaming signifies foreknowing the quality. Again: *Thou shalt be called by a new name, which the mouth of Jehovah shall declare* (lxii. 2); which means to become of another character, as is evident from what precedes and follows. In the same: *O Israel, fear not, I have redeemed thee, I have called thee by thy name, thou art Mine* (xliii. 1), that is, He knew his quality. Again, in the same: *Lift up your eyes on high, and see who hath created these, that bringeth out their host by number. He shall call them all by name* (xl. 26); that is to say, He knows them all. In the Apocalypse: *Thou hast a few names in Sardis which have not defiled their garments. . . . He that overcometh, the same*

shall be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before My Father and before His angels (iii. 4, 5). And in another place: *Whose names are not written in the Lamb's Book of Life* (xiii. 8). By names in these passages names are not at all meant, but qualities; nor is the name of any one known at all in heaven, but his quality.

146. From what has been said may be seen the connection of the things signified. In the 18th verse it is said that "It is not good that the man should be alone, I will make him a help as it were with himself"; and presently beasts and birds are treated of — which yet had been treated of before — and the same again immediately follows, that "for the man he found not a help as it were with himself," that is, although it was given him to know his quality as to affections of good and knowledges of truth, yet he desired a proprium. For they who are such as to desire a proprium, begin to esteem lightly the things which are of the Lord, in whatsoever manner they are represented and shown to them.

147. Verse 21. *And Jehovah God caused a deep sleep to fall upon the man, and he fell asleep; and He took one of his ribs, and closed up the flesh in the place thereof.* By the rib, which is a bone of the breast, man's proprium is meant, in which there is little vitality, and yet a proprium which is dear to him; by the flesh in place of the rib, is meant a proprium in which there is vitality. By a deep sleep the state is meant into which he was let in order that he might seem to himself to have a proprium — a state which is a semblance of sleep; for in that state he knows not but that he lives, thinks, speaks, and acts from himself. And when he begins to know that this is false, he arouses as from sleep and becomes wakeful.

148. The reason that man's proprium, and indeed a proprium which is dear to him, is called a rib, which is a bone of the breast, is that with the Most Ancient people the

breast signified charity, because the heart and lungs are there; and bones signified those things which are of lower worth, because there is the least vitality in them. But flesh signified those that had some vitality. The reason of these significations is deeply hidden, but was known to the Most Ancient people — of which, by the Lord's Divine mercy, hereafter.

149. In the Word likewise the proprium, and indeed a proprium vivified by the Lord, is signified by bones — as in Isaiah: *Jehovah shall . . . satisfy thy soul in dry places, and shall set free thy bones, and thou shalt be like a watered garden* (lviii. 11). Again: *And ye shall see, and your heart shall rejoice, and your bones shall flourish like the tender grass* (lxvi. 14). In David: *All my bones shall say, Jehovah, who is like unto Thee* (Ps. xxxv. 10). It is still more evident in Ezekiel, where it is said of bones that they should take on flesh, and breath should be put into them: *The hand of Jehovah was upon me . . . in the midst of the valley, and it was full of bones. . . . And He said unto me . . . Prophesy over these bones, and say unto them, O ye dry bones, hear the Word of Jehovah. Thus saith the Lord Jehovih unto these bones, Behold I will cause breath to enter into you and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and shall know that I am Jehovah* (xxxvii. 1, 4–6). As seen from heaven man's proprium appears but as a bony, inanimate, and unsightly thing, and thus as in itself dead; but vivified by the Lord it appears as of flesh. For man's proprium is nothing but a dead thing; and yet it appears to him as something, indeed as everything. Whatsoever with him is living is of the Lord's life; and if this were withdrawn he would fall dead as a stone. For he is only an organ of life; and such as the organ is, such is the affection of the life. The Lord alone has proprium [or, what is truly His own]. From His proprium He redeemed man,

and from His proprium He saves man. The Lord's proprium is Life; and from His proprium He vivifies man's proprium, which in itself is dead. The Lord's proprium is signified by His words in Luke: *A spirit hath not flesh and bones, as ye see Me have* (xxiv. 39). It is also signified by the command that not a bone of the paschal lamb should be broken (Exod. xii. 46).

150. Man's state when he is in his proprium or when he thinks that he lives of himself, is compared to a deep sleep, indeed by the ancients it was called a deep sleep; and in the Word it is said that there is poured out upon such the spirit of deep sleep (Isa. xxix. 10), and that they sleep a sleep (Jer. li. 57). That man's proprium in itself is dead, or that no one has any life of himself, is so clearly shown in the spiritual world that even evil spirits who love nothing but their proprium and obstinately insist that they live of themselves, are brought to know by actual experience, and confess that they do not live of themselves. During a period now of several years it has been given me to know beyond others how the fact is with respect to man's proprium, namely, that of myself I did not think the least thing; and it has been given me to perceive manifestly that every single idea of thought flowed in, and sometimes how and from whence it flowed. The man who thinks he lives of himself is therefore in a false persuasion; and in believing that he has life of himself he attributes every evil and falsity to himself — which he would by no means do if he believed as the fact really is.

151. Verse 22. *And the rib which Jehovah God had taken from the man builded He into a woman, and brought her unto the man.* By building is signified raising up what is fallen; by the rib is signified the proprium not made alive; by the woman, the proprium vivified by the Lord; by bringing her to the man is signified that a proprium was given him. Because the posterity of this church did not desire to be like their progenitors a celestial man, but to

lead themselves, and thus desired a proprium, this was granted to them; but yet it was a proprium vivified by the Lord — which is called a woman, and afterward wife.

152. Every one who reflects even slightly may know that the woman was not from the rib of a man, and that these words involve deeper meanings than any one has hitherto known. And that the proprium is signified by the woman, he may know from the fact that it is the woman that was beguiled; for nothing ever beguiles man but his proprium, or what is the same, love of himself and of the world.

153. It is said that the rib was built into a woman, and not that the woman was created, or formed, or made, as before where it treats of regeneration. The reason why it is said that it was built, is, that building signifies raising up that which is fallen. So it is in the Word where building is said of evils, raising up of falsities, and renewing of both. Thus in Isaiah: *They shall build the old wastes, they shall raise up the former desolations, and they shall renew the waste cities, the desolations of generation and generation* (lxi. 4). Here and in other places wastes stand for evils; desolations, for falsities. The word build is applied to the former, and raise up, to the latter; and just so the distinction is clearly made elsewhere in the prophets. As in Jeremiah: *Again will I build thee, and thou shalt be built, O Virgin of Israel* (xxxi. 4).

154. There is never anything evil and false that is not man's own and from his proprium; for man's proprium is evil itself. From this a man is nothing but evil and falsity. This has been evident to me, from the fact that when the things of man's proprium are presented to the sight in the world of spirits, they appear so hideous that nothing can be depicted more hideous, with a difference according to the nature of the proprium; so that he to whom the things of his proprium are visibly presented is struck with horror, and would fain fly from himself as from a devil. And yet the proprium that has been vivified by the Lord is comely

and beautiful — with variety according as the life is such that the celestial of the Lord can be applied to it. And indeed they that have been endued with charity, or vivified by it, appear as boys and girls of most lovely countenance; and those endued with innocence, as naked infants variously adorned, with wreaths of flowers encircling the breast, and garlands upon their heads, living and sporting in an aura sparkling as with diamonds, with a perception of happiness from the inmost.

155. These words — the rib was built into a woman — have more things inwardly concealed in them than any one can ever know from the letter; for the Word of the Lord is such that the things contained in its inmosts relate to the Lord Himself and His kingdom. From this is all the life of the Word. Here, in like manner, it is the heavenly marriage which is regarded in the inmosts. The heavenly marriage is of such sort that it is in the proprium, and that the proprium vivified by the Lord is called the Bride and also the Wife of the Lord. The proprium thus vivified by the Lord has a perception of all good of love and truth of faith. It has thus all wisdom and intelligence, joined with ineffable felicity. But the nature of this vivified pro- 2
prium which is called the Bride and Wife of the Lord cannot be told in a few words; only this, that the angels perceive that they live from the Lord, and yet when not reflecting know not but that they live of themselves. But there is a common affection which is such that if they fall back even the least from the good of love and truth of faith they perceive a change. When therefore they are in the common perception that they live from the Lord, they are in their peace and happiness, which is ineffable. And it is this proprium also which is meant in Jeremiah, where it is said — *Jehovah hath created a new thing in the earth, a woman shall encompass a man* (xxxi. 22). It is the heavenly marriage which is signified here also; and by the woman is signified the proprium vivified by the Lord, of

which woman encompassing is predicated; for the proprium is such that it encompasses, as a rib made flesh encompasses the heart.

156. Verse 23. *And the man said, This now is bone of my bones and flesh of my flesh; for this she shall be called wife,* because she was taken out of man.* "Bone of bones and flesh of flesh" signifies the proprium of the external man; bone signifies the proprium not thus vivified; flesh, the proprium vivified; and the man signifies the internal man; and because this is joined with the external man in such wise as is said in the following verse, the proprium which before was called woman, is called wife. "This now" signifies that it thus comes to pass now, because the state is changed.

157. Because "bone of bones and flesh of flesh" signified the proprium of the external man, within which is the internal man, in ancient times all they were said to be "bone of bones and flesh of flesh" who could be called their own [*proprii*] being of one house, or one family, or in some blood relationship — as Jacob was called by Laban: *Surely thou art my bone and my flesh* (Gen. xxix. 14). And as Abimelech called his mother's brethren and the family of the house of his mother's father — *Remember that I am your bone and your flesh* (Judges ix. 1–3). The tribes of Israel also say of themselves to David: *Behold we are thy bone and thy flesh* (2 Sam. v. 1).

158. That "the man" signifies the internal man, or what is the same an intelligent and wise man, is evident in Isaiah: *I look, and there is no man even among them, and there is no counsellor* (xli. 28). And in Jeremiah: *Run ye to and fro through the streets of Jerusalem and see . . . if ye can find a man, if there be any that doeth judgment, that seeketh truth* (v. 1). One that doeth judgment is put

*The Hebrew word which is here rendered *uxor* [wife] by Swedenborg, is the same that in the preceding verse is rendered *mulier* [woman].

for one who is wise, and one that seeketh truth, for one who is intelligent.

159. But how these things are, is not easily perceived unless it be known what the state of the celestial man is. The state of the celestial man is such that in him the internal man is distinct from the external; so distinct that he perceives what things are of the internal and what are of the external, and how the external is governed by the Lord by means of the internal. But the state of their posterity, because they desired proprium, which is of the external man, was so changed that they no longer perceived the internal man to be distinct from the external, but as if the internal were one with the external; for such does perception become when proprium is desired.

160. Verse 24. *Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh.* To leave father and mother is to leave the internal man; for it is the internal which conceives and brings forth the external. To cleave unto his wife means that the internal should be in the external; one flesh signifies that they should be together there — and because before, the internal and the external from the internal was spirit, but now they have become flesh. Thus was heavenly and spiritual life adjoined to the proprium so that they should be as one.

161. These descendants of the Most Ancient Church were not evil, but still good. And because they desired to live in the external man, or in their proprium, it was also granted them by the Lord; but from mercy the celestial spiritual was insinuated therein. How the internal and the external make one, or how they appear as if one, cannot be known unless the influx of the one into the other be known. But that only an idea of it may be conceived, take for example an action — if there be not charity or love and faith within it, and the Lord in these, the action is not an action that can be called a work of charity, or a fruit of faith.

162. All the laws of truth and right flow from heavenly principles, or from the order of life of the heavenly man. For the whole heaven is a heavenly man, from the fact that the Lord alone is the heavenly man and is the all in each and all things of heaven and of the heavenly man; and hence these laws are called heavenly. As all the law of truth and right descends from heavenly principles or from the order of life of the heavenly man, especially does the law of marriages. It is the heavenly marriage from which and in accordance with which all marriages on earth must be, and this marriage is such that there is one Lord and one heaven, or one church whose head the Lord is. Hence it is the law of marriages that there shall be one man and one wife; and when it is so they represent the heavenly marriage, and are an image of the heavenly man. Not only was this law revealed to the men of the Most Ancient Church, but it was even inscribed upon their internal man; and therefore a man had then but one wife, and constituted one house. But their descendants, when they ceased to be internal men and became external, then married more
2 wives than one. Because the men of the Most Ancient Church in their marriages represented the heavenly marriage, marriage love was as it were heaven and heavenly happiness to them. But when the church declined they no longer perceived happiness in marriage love, but in pleasure from many — which is of the external man. This is called by the Lord hardness of heart, on account of which they were permitted by Moses to take several wives—as the Lord Himself teaches: *For your hardness of heart Moses wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh; so that they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder* (Mark x. 1–9).

163. Verse 25. *And they were both naked, the man and his wife, and were not ashamed.* That they were naked and not ashamed signifies that they were innocent; that is to say, that the Lord insinuated innocence into their proprium, that it might not be unacceptable.

164. Man's proprium, as before stated, is nothing but evil, and when presented to view is most hideous; but when charity and innocence from the Lord are insinuated into his proprium, it appears good and beautiful — according to what was said in n. 154. Charity and innocence are virtues which not merely excuse but as it were abolish man's proprium, or the evil and falsity pertaining to a man — as any one may see in infants; for while they are loving each other and their parents, and their infantile innocence at the same time beams forth, then their very evils and falsities not merely do not appear, but are even pleasing. Hence it may be known that no one can be admitted into heaven unless he has something of innocence; as the Lord has said: *Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them* (Mark x. 14–16).

165. That nakedness of which they were not ashamed signifies innocence, is very evident from what follows when integrity and innocence departed, in that then they were ashamed of their nakedness, and it appeared disgraceful and they hid themselves. And that nakedness of which they are not ashamed signifies innocence, is evident also from things represented in the world of spirits; for when spirits wish to exculpate themselves and prove that they are blameless, they present themselves naked, to testify their innocence. Especially is it evident from the innocent in heaven, who appear as naked infants, and encircled with wreaths in accordance with the kind of innocence. But

those with innocence in less degree appear clothed in beautiful and shining raiment, as you might say, of diamond silk — as angels were sometimes seen by the prophets.

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166. These are things which the Word contains in this chapter. But the things explained are few; and yet these few cannot but appear obscure to some, because the subject is the celestial man, of whom at this day scarcely any one has knowledge.

167. But if any one were informed how many hidden things are contained within every line he would be amazed. So many are the arcana contained that they can never be declared. Very little of this shines forth from the letter. To state the truth briefly — the words of the letter, just as they are, are represented in the world of spirits to the life in beautiful order; for the world of spirits is representative, and whatever is represented to the life there is perceived in the second heaven, by angelic spirits, as to the particulars that are within the representations. The things seen by angelic spirits are perceived by angels in the third heaven abundantly and fully, with angelic ideas that are inexpressible; and this too, according to the Lord's good pleasure, in all variety, which is infinite. Such is the Word of the Lord.

THE RAISING OF MAN FROM THE DEAD, AND HIS ENTRANCE INTO ETERNAL LIFE.

168. Since I am permitted, as has been said, to describe in series the manner in which man passes from the life of the body into the life of eternity, in order that it might be known how a man is awakened from the dead it has been shown me, not by hearing but by actual experience.

169. I was brought into a state of insensibility as to the

bodily senses, and so almost into the state of the dying — the inward life however, together with the thought, remaining unimpaired — so that I might perceive and retain in memory what those that die and are resuscitated experience — with respiration adequate to life, and afterward with tacit respiration.

170. Celestial angels were present, who occupied the region of the heart, so that as to the heart I seemed united with them — to such a degree at length that scarcely any thing of my own was left to me except thought and thence perception — and this for some hours.

171. Thus I was withdrawn from communication with spirits in the world of spirits, who supposed that I had quitted the life of the body.

172. Besides the celestial angels who occupied the region of the heart, there were also two angels seated at the head; and I perceived that it is so with every one.

173. The angels who sat at the head were very silent, communicating their thoughts only by the face, so that I perceived that another face was as it were induced upon me, and indeed two, for there were two angels. When the angels perceive that their faces are received, they know that the man is dead.

174. After they recognized their own faces they induced certain changes about the region of the mouth, and in this way communicated their thoughts; for, to talk by means of the region about the mouth is common to the celestial angels. The speech of their thought it was given me to perceive.

175. Then was perceived an aromatic odor, as of an embalmed corpse; for while celestial angels are present the odor of the body is perceived as aromatic, and when evil spirits perceive this they cannot approach.

176. Meanwhile I was kept as to the region of the heart somewhat closely united to the celestial angels, as I perceived and also felt by the pulse.

177. It was made known to me that the pious and holy thoughts that a man has at the moment of death, are detained by the angels. It was also made known that for the most part those that die think about eternal life — rarely of salvation and happiness — and therefore the angels keep them in thought about eternal life.

178. They are kept in this thought by the celestial angels for some length of time before these withdraw and they are left to spiritual angels, with whom they are next associated. Meanwhile they are not conscious of living otherwise than in the body, but this obscurely.

179. As soon as the interiors of the body grow cold, the vital substances are separated from the man, wherever they are, though imprisoned within a thousand labyrinthine interlacings. For the efficacy of the Lord's mercy, which I had perceived before as a living and powerful drawing force, is so great that nothing vital can remain behind.

180. The celestial angels who sat at the head were with me for some time after I was as it were raised up. They did not speak, except tacitly. From their speech of thought I perceived that they made all fallacies and falsities of no account, not indeed smiling at them as amusing, but as it were caring nothing for them. Their speech is that of thought, without sound, with which they begin to speak with the souls with whom they are first present.

181. Up to this time the man thus raised by celestial angels is in an obscure life. When the time is at hand for him to be committed to the charge of spiritual angels, then after a little while, as the spiritual approach, the celestial angels withdraw. And it was shown me how these operate that the man may come into the use of light — concerning which more will be seen in what is prefixed to the following chapter.

CHAPTER THIRD.

CONTINUATION CONCERNING THE ENTRANCE OF ONE RAISED FROM THE DEAD INTO ETERNAL LIFE.

182. When celestial angels are with one who is raised up they do not leave him, for they love every one. But if a soul is such that he can no longer be associated with the celestial angels, he is eager to part from them; and when this is the case, spiritual angels approach and give him the use of light; for until now he has seen nothing, but has only thought.

183. It has been shown me how these angels operate. They seem as it were to roll off a coat of the left eye toward the septum of the nose, that the eye may be opened, and the use of light permitted. The man cannot perceive otherwise than that this is really done, but it is an appearance.

184. When the little membrane seems to have been rolled off, some light is seen, but obscure — as when a man on first waking sees light through his eyelids; and he is in a tranquil state, still watched over by the celestial angels. There then appears a certain shade of heavenly hue, with a little star. But it was perceived that this takes place with variety.

185. Afterward something appears to be gently rolled from off the face, and perception is given the man. The angels then take the greatest pains that no idea shall come from him but what is very gentle, or of love; and it is given him to know that he is a spirit.

186. He then sets out in life; which at first is happy and joyous, for he seems to himself to have come into eter-

nal life. This is represented by a white light of a beautiful golden tinge, significative of his first life, as celestial and spiritual.

187. That he was next taken into the society of good spirits was represented by a young man sitting on a horse directing him toward hell, but the horse cannot move a step. He is represented as a young man, because when he first enters eternal life he is among angels, and so appears to himself to be in the bloom of early manhood.

188. His subsequent life was represented by the young man dismounting from the horse and going on foot, because he cannot move him from the spot; and he is given to know that he should be instructed in a knowledge of truth and good.

189. Afterward foot paths were seen, inclining gently upward — signifying that through a knowledge of truth and good and through knowledge of himself he should gradually be led toward heaven. For without knowledge of himself and a knowledge of truth and good no one can be led thither. A continuation of the subject may be seen at the end of this chapter.

CHAPTER III.

1. And the serpent was subtle beyond every wild animal of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the tree of the garden we may eat.

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die.

5. For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree desirable to give intelligence, and she took of the fruit thereof and did eat, and she gave also unto her man with her, and he did eat.

7. And the eyes of them both were opened and they knew that they were naked; and they sewed fig leaves together and made themselves girdles.

8. And they heard the voice of Jehovah God going to itself in the garden in the breeze of the day, and the man hid himself, and his wife, from the face of Jehovah God, in the midst of the tree of the garden.

9. And Jehovah God called unto the man and said unto him, Where art thou?

10. And he said, I heard Thy voice in the garden and I was afraid, because I was naked, and I hid myself.

11. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.

13. And Jehovah God said unto the woman, Wherefore hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

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190. The third state of the Most Ancient Church is treated of, which so desired proprium as to love it.

191. Because from self-love, or their own love, they began to believe nothing that they did not apprehend by the senses, the sensual is represented by the serpent, self-love

or their own love by the woman, and the rational by the man.

192. Hence the serpent, or the sensual, persuaded the woman to inquire into matters pertaining to faith in the Lord, whether they are really so — which is signified by eating of the tree of knowledge; and that the rational of man consented, is signified by the man that he did eat (verses 1–6).

193. But they perceived that they were in evil; from which remnant of perception — signified by their eyes being opened, and by their hearing the voice of Jehovah (verses 7, 8) — and from the fig leaves of which they made themselves girdles (verse 7), and from their shame or hiding in the midst of the trees of the garden (verses 8, 9), as well as from their acknowledgment and confession (verses 10–13), it is evident that natural goodness still remained in them.

INTERNAL SENSE.

194. Verse 1. *Now the serpent was subtle beyond every wild animal of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?* By the serpent man's sensual is here meant, wherein he trusts; by the wild animal of the field, here as before, is meant every affection of the external man; by the woman, the proprium; by the serpent's saying, "Yea, hath God said, Ye shall not eat of every tree of the garden" is signified that they first doubted. The third posterity of the Most Ancient Church is here treated of, which began not to believe in things revealed unless they saw and perceived with their senses that they were so. Their first state, that it was one of doubt, is described in this and in the next following verse.

195. The Most Ancient people did not compare all things in man to beasts and birds, but called them so.

Such was their language. Such also it remained in the Ancient Church, after the flood; and similar language is preserved in the Prophets. The things of sense with man they called serpents; for just as serpents are next to the earth, so are things of sense next to the body. Reasonings from things of sense concerning the mysteries of faith, they therefore called the poison of the serpent; and the reasoners themselves they called serpents. And because these reason much from things that are of sense, or visible — as are things earthly, corporeal, worldly, and natural — it is said "the serpent was subtle beyond every wild animal of the field." So in David: *They sharpen their tongue like a serpent; the* 2 *poison of the asp is under their lips* (Ps. cxl. 3); where those are meant who lead men astray by reasonings. And again: *They go astray from the womb, speaking falsehood. They have poison like the poison of a serpent; as the deaf venomous asp stoppeth her ear, that she may not hear the voice of the charmers, sharing the fellowship of the wise* (Ps. lviii. 3–5). Reasonings, which are such that they do not even hear what is wise or the voice of the wise, are here called the poison of a serpent. Hence came the form of speech among the ancients, that the serpent stoppeth her ear. In Amos: *As if a man came into a house and leaned his hand on the wall and a serpent bit him. Shall not the day of Jehovah be darkness and not light? and thick darkness, and no brightness in it?* (v. 19, 20). The hand on the wall stands for one's own power and trust in things of sense, whence is the blindness which is here described. In Jeremiah: *The sound of Egypt is like that of the serpent* 3 *as it goeth; for they shall march in strength, and come against her with axes, as hewers of wood; they shall cut down her forest, saith Jehovah, because it can not be searched; for they are multiplied more than the locust, and are innumerable. The daughter of Egypt is put to shame; she shall be delivered into the hand of the people of the north* (xlvi. 22–24). Egypt stands for reasoning concerning

what is Divine from things of sense and outward knowledge. Reasonings are called the sound of the serpent; and the blindness therefrom is signified by the people of the north. In Job: *He shall suck the poison of asps; the viper's tongue shall slay him. He shall not see the rivers, the flowing rivers of honey and butter* (xx. 16, 17). Rivers of honey and butter are spiritual and celestial things which are not to be seen by reasoners. Reasonings are called the poison of asps, and the viper's tongue. More may be seen respecting the serpent below, at verses 14 and 15.

196. In ancient times they were called serpents who had faith in things of sense rather than in things revealed. At this day it is still worse; for there are not only those that believe nothing but what they see and feel, but those who confirm themselves by deductions of science unknown to those of most ancient time, and thus blind themselves to a much greater degree. That it may be known how they blind themselves who form conclusions respecting heavenly things from things sensual, scientific, and philosophical, so that they then see and hear nothing at all, and are not only deaf serpents but also flying serpents, which are much more destructive, and are likewise mentioned in the Word — take
2 for example what they believe concerning the spirit. One who is sensual or believes only in his senses denies that there is a spirit, because he does not see it, saying, — "It is nothing, for I do not perceive it with my senses. What I see and touch, that I know exists." The scientific man, or one who draws conclusions from the sciences, says— "What is the spirit but perhaps a breath, or heat" — or some other thing recognized by his science — "which being extinguished it vanishes? Have not animals also a body, senses, and something analogous to reason? And these they say will die, while the spirit of man will live." Thus they deny that there is a spirit. Philosophers, who would be more discerning than other men, talk of the spirit by terms which they themselves do not understand; for they

dispute about them, contending that not a single word is applicable which takes anything from what is material, or organic, or that has extension. Thus they so abstract it from their conceptions that it vanishes from them. And 3 those who are somewhat more sane say that it is thought; but when they reason about thought, because they disconnect it from anything substantial they at length conclude that it will vanish when the body expires. Thus do all who reason from sensual, scientific, and philosophical considerations deny that there is a spirit; and as they deny that it exists, they believe nothing at all that is said about the spirit and about spiritual things. And yet if the simple in heart are asked, they say that they know there is a spirit, because the Lord has said that they are to live after death. These do not extinguish their rational, but make it to live by the Lord's Word.

197. By the serpent, among the most ancient who were celestial men, circumspection was signified, and thus also the sensual faculty, by virtue of which they were circumspect lest they should be injured by evils. This is evident from the Lord's words to the disciples: *Behold I send you forth as sheep in the midst of wolves. Be ye therefore prudent as serpents, and simple as doves* (Matt. x. 16). And also by the brazen serpent which was lifted up in the wilderness; by which was signified the sensual faculty of the Lord, Who alone is the Celestial Man, and alone is circumspect and provident for all; for which reason they who looked upon it were saved.

198. Verses 2, 3. *And the woman said unto the serpent, Of the fruit of the tree of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* "The fruit of the tree of the garden" is good and truth revealed to them from the Most Ancient Church; "the fruit of the tree which is in the midst of the garden," of which they might not eat, is good and truth of

faith, which they were not to learn from themselves. That they were not to touch it means that they were not to think about good and truth of faith from themselves, or from their sense and outward knowledge; that they would die thereof means that thus faith or all wisdom and intelligence would perish.

199. That the fruit of the tree of which they might* eat signifies good and truth of faith revealed to them from the Most Ancient Church, or knowledges of faith, may be evident from the fact that it is "the fruit of the tree of the garden" of which it is said they might eat, and not "of every tree of the garden" as said before, where the celestial man or Most Ancient Church is treated of (chap. ii. 16). "The tree of the garden," as it is there called, signifies perception, which is of good and truth; which good and truth, because they are from that tree, are here called fruit. And they are thus signified by fruit frequently in the Word.

200. The reason why the tree of knowledge is here said to be in the midst of the garden — whereas before (chap. ii. 9) the tree of lives is said to be in the midst of the garden, and not the tree of knowledge — is that the midst of the garden signifies the inmost, and the inmost of the celestial man or of the Most Ancient Church was the tree of lives, which is love, and faith therefrom; while the midst of the garden or inmost of this man, or of this posterity — who may be called a celestial spiritual man — was faith. The case cannot be more fully described, because at this day it is entirely unknown what kind of men they were who lived in that most ancient time. They were of a genius entirely different from what is ever possessed by any one at the present day; of a genius which — to give only an idea of it — was such that from good they knew truth, or from love what was of faith. But when that gen-

* The Latin has *non comederent.*

eration passed away, another followed of a totally different character, which did not from good know truth, or from love know the things of faith; but from truth knew good, or from the knowledges of faith they knew the things of love. And with most of them there was scarcely more than this knowledge. Such was the change effected after the flood, lest the world should perish.

201. Since therefore such a nature as that of the most ancient people before the flood is not found and does not exist at the present day, it cannot easily be explained to the apprehension what these words in their genuine sense involve. They are well known in heaven; for the angels and angelic spirits who are called celestial are of such a nature as the most ancient people when regenerated before the flood; and the angels and angelic spirits who are called spiritual are of such a nature as those after the flood who were regenerated — both with a variety which is indefinite.

202. The Most Ancient Church, which was a celestial man, was such that they not only could not eat of the tree of knowledge, that is, learn of faith from things of sense and outward knowledge, but they were not permitted even to touch that tree, that is to think about any subject of faith from sense and outward knowledge, lest they should fall from celestial into spiritual life, and so on downward. And such is the life of the celestial angels. Those of them who are more interiorly celestial do not even suffer faith or anything that partakes of what is spiritual to be mentioned; and if mentioned by others, instead of faith they perceive love, with a difference known only to them. Thus they derive whatever is of faith from love and charity. Still less can they bear to hear anything of reason, and least of all anything of outward knowledge respecting faith; for they have a perception of what is good and true from the Lord, through love. They know instantly by perception whether a thing is so, or not so. Therefore when a matter of faith is spoken of they make no other answer than that it is so,

or is not so; for they perceive it from the Lord. This is what is signified by the Lord's words in Matthew: *Let your speech be yea, yea, nay, nay; whatsoever is more than these cometh of evil* (v. 37). This then is what is meant by its not being allowed them to touch the fruit of the tree of knowledge; for if they touched it they would be in evil, or would die. Nevertheless celestial angels, like others, converse on various subjects, as others do; but their speech is celestial, formed and derived from love, and therefore more ineffable than the speech of spiritual angels.

203. Spiritual angels, however, talk about faith, and confirm matters of faith by those of understanding, of reason, and of acquired knowledge. But they never draw conclusions from these respecting faith — which is done only by those who are in evil — for they too have from the Lord a perception of all things that are of faith — though not such perception as celestial angels have. The perception of spiritual angels is a kind of conscience, which is made living by the Lord and appears like celestial perception; yet it is not celestial, but only spiritual perception.

204. Verses 4, 5. *And the serpent said unto the woman, Ye shall not surely die, For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil.* That their eyes would be opened if they ate of the fruit of the tree signifies that if from sense and outward knowledge, that is, if from themselves they searched into matters of faith, they would see manifestly that the case was not so; that they would be "as God, knowing good and evil" signifies that if they did so from themselves, they would be as God, and could direct themselves.

205. Every line involves a particular state or change of state in the church. The first verses involve that although thus inclined they still perceived it to be unlawful; these verses, that they began to doubt whether it was not allowable for them, because they would thus see whether the

things were true which they had heard from the ancients, and so their eyes would be opened; at length that because the love of self began to reign in them, they could direct themselves, and thus be like the Lord. The love of self carries with it that men are not willing to be led by the Lord, but by themselves; and when directed by themselves they consult sense and outward knowledge as to what is to be believed.

206. Who more strongly believe that they have open eyes, and as God know good and evil, than those that love themselves and at the same time have worldly learning? But who are more blind? Only question them, and it will be seen that they do not know, still less believe, that the spirit exists; they have no knowledge at all what spiritual and celestial life is. Nor do they acknowledge eternal life, for they believe they are to die as the brutes. They do not acknowledge the Lord at all, but worship only themselves and nature. Those who wish to speak cautiously say that a certain supreme entity, they know not what, governs all things. These are their principles, which they abundantly 2
confirm within themselves by things of sense and outward knowledge; and if they dared they would do it before the universe. Such men, although they desire to be acknowledged as gods, or as very wise, if questioned as to whether they know what it is not to have proprium [or the sense of being their own], would answer that it is to have no being, that if deprived of this they would be nothing. If asked what it is to live from the Lord, they think it a fantasy. If asked whether they know what conscience is, they would say it is but a certain imaginary thing, which may be of service to the common people, to keep them in restraint. If asked whether they know what perception is, they would only laugh and call it a matter of enthusiasm. Such is their 3
wisdom. Such open eyes have they. And such gods are they. From principles like these which they think clearer than day they begin, and go on, and thus reason about the

mysteries of faith. What can come of it but an abyss of darkness? These beyond others are serpents which seduce the world. But the descendants of the Most Ancient Church were not yet of such a character. Those that became such are treated of from the 14th to the 19th verses of this chapter.

207. Verse 6. *And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree desirable to give intelligence, and she took of the fruit thereof and did eat, and she gave also unto her man with her and he did eat.* "Good for food" signifies lust; "pleasant to the eyes," fantasy; "desirable to give intelligence," pleasure. These are of proprium, or the woman. That the man did eat signifies that the rational consented —n. 265.

208. This was the fourth posterity of the Most Ancient Church, which suffered themselves to be seduced by love for what was their own, and were not willing to believe what was revealed, unless they saw it confirmed by things of sense and outward knowledge.

209. The words here used — that the tree was good for food, pleasant to the eyes, desirable to give intelligence — are such as were suited to the genius of those who lived in that most ancient time. They relate especially to the will, for their evils came from the will. Where the Word treats of the men after the flood, such words are used as relate not so much to the will as to the understanding; for the most ancient people had truth from good, but those after the flood had good from truth.

210. To make known what proprium is: — proprium is all the evil and falsity springing from the love of self and of the world; and from not believing in the Lord or in the Word, but in self; and thinking that what cannot be apprehended from sense and outward knowledge is nothing. In this way men become nothing but what is evil and false, and so look at all things perversely. What is evil they see

as good, and good as evil; what is false they see as true, and what is true as false; things that are they suppose to be nothing, and those that are nothing they think to be everything. Hate they call love; darkness, light; death, life; and the converse. Such in the Word are called the lame and the blind. This then is man's proprium, which in itself is infernal and accursed.

211. Verse 7. *And the eyes of them both were opened, and they knew that they were naked.* "Their eyes were opened" signifies that from an inward dictate they perceived and acknowledged "that they were naked," that is, that they were no longer in innocence as before, but in evil.

212. That a dictate from within is signified by their eyes being opened, is evident from similar expressions in the Word — as from what Balaam says of himself, who because he had visions called himself *the man whose eyes are opened* (Num. xxiv. 3, 4). And of Jonathan — when he tasted of the honey-comb, and it was dictated to him from within that it was evil — it is said his eyes saw, that is, were enlightened, so that he knew what he had not known (1 Sam. xiv. 27–29). Moreover, in many places in the Word the eyes are taken for the understanding, and so for an inward dictate therefrom — as in David: *Enlighten mine eyes lest I sleep the sleep of death* (Ps. xiii. 3) — eyes meaning the understanding. In Ezekiel: *Which have eyes to see and see not* (xii. 2) — meaning, which are not willing to understand. In Isaiah: *Cover their eyes, lest they see with their eyes* (vi. 10); signifying that they should be made blind lest they understand. Moses said to the people, *Jehovah hath not given you a heart to know, and eyes to see, and ears to hear* (Deut. xxix. 4) — heart standing for will, eyes for understanding. In Isaiah it is said of the Lord, that He would *open the blind eyes* (xlii. 7); and in the same prophet: *The eyes of the blind shall see out of obscurity and out of darkness* (xxix. 18).

213. *They knew that they were naked.* That this signifies that they perceived and acknowledged that they were not as before in innocence, but in evil, is evident from the last verse of the preceding chapter, where it is said, "And they were both naked, the man and his wife, and were not ashamed," and where it may be seen that not to be ashamed that they were naked signifies to be innocent. When they are ashamed, as here when they sewed fig leaves together and hid themselves, the opposite is signified. For when men are in no innocence nakedness is a shame and reproach, because they are conscious of thinking evil. Hence nakedness is taken for reproach and evil in the Word, and is predicated of a perverted church — as in Ezekiel: She was *naked and bare and trodden in her own blood* (xvi. 7, 22). Again: *They shall leave her naked and bare; and the nakedness . . . shall be discovered* (xxiii. 29). In John: *I counsel thee to buy . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear* (Apoc. iii. 18). And concerning the last day: *Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame* (xvi. 15). In Deuteronomy: *If a man . . . hath found some nakedness in his wife, let him write her a bill of divorcement* (xxiv. 1). And for the same reason was the command to Aaron and his sons that they should have linen breeches when they went up to the altar, and to minister — *to cover the flesh of their nakedness . . . that they bear not iniquity and die* (Exod. xxviii. 42, 43).

214. They are called naked because left to their proprium. For they who are left to their proprium, or to themselves, have no longer any thing of intelligence and wisdom, or of faith; and being thus made naked of truth and good they are therefore in evil.

215. That man's proprium is only evil and falsity, has been made evident to me from the fact that whatever spirits have said at any time from themselves has been so false

and evil that if only it was given me to perceive that they spoke from themselves, I knew at once that it was false — even though while talking they were so strongly persuaded of its truth as to have no doubt about it. Similar to them is the man who so speaks from himself. Likewise whenever any have begun to reason about things relating to spiritual and heavenly life, or matters of faith, I have been enabled to perceive that they doubted, and even denied; for to reason about faith is to doubt and deny. And because they reason from themselves or from their proprium, they fall into utter falsities — even into an abyss of profound darkness, that is of falsities. And when they are in this abyss the least scruple weighs more than a thousand truths, just as a little mote brought near the pupil of the eye prevents one from seeing the universe, or anything in the universe. Of these the Lord thus speaks in Isaiah: *Woe unto them that are wise in their own eyes, and intelligent in their own sight* (v. 21). Again: *Thy wisdom and thy knowledge, it hath perverted thee, and thou hast said in thine heart, I, and none else besides me; and evil shall come upon thee, thou shalt not know the dawning thereof; and trouble shall fall upon thee which thou canst not atone; and desolation shall come upon thee suddenly, which thou knowest not* (xlvii. 10, 11). In Jeremiah: *Every man is become stupid by knowledge; every goldsmith is put to shame by his graven image, for his molten image is falsehood, there is no breath in them* (li. 17). A graven image stands for the falsity which is of the proprium; a molten image, for the evil of the proprium.

216. *And they sewed fig leaves together and made themselves girdles.* To sew leaves together is to excuse; the fig is natural good; to make themselves girdles is to be affected with shame. The most ancient people thus talked, and thus described this posterity of the church — signifying that, in place of the innocence which they had before,

they had natural good, by which their evil was concealed; and being in natural good they were affected with shame.

217. At the present day it is entirely unknown that the vine in the Word signifies spiritual good and the fig tree natural good, because the spiritual sense of the Word has been lost; and yet these are signified or involved whenever the words occur; so also in what the Lord says of the vine and of the fig tree in the parables; and in this passage in Matthew: *Jesus seeing a fig tree by the way came to it and found nothing thereon but leaves only; and He said unto it, Let no fruit grow on thee henceforth forever. And immediately the fig tree withered away* (xxi. 19). By this was meant that nothing good, not even natural good, was found on earth. The same is meant by the vine and the fig tree in Jeremiah: *Were they ashamed that they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore . . . gathering I will gather them, saith Jehovah; there shall be no grapes on the vine nor figs on the fig tree, and the leaf falleth* (viii. 12, 13). This signifies that all good, both spiritual and natural, had perished, because they were such that they could not even be affected by shame — just as those at this day who are in evil are so shameless that they boast of their wickedness. In Hosea: *I found Israel like grapes in the wilderness; I saw your fathers as the first ripe on the fig tree at the beginning* (ix. 10). And in Joel: *Be not afraid ye beasts of My fields . . . for the tree shall bear her fruit, the fig tree and the vine shall yield their strength* (ii. 22). The vine here stands for spiritual good, and the fig tree for natural good.

218. Verse 8. *And they heard the voice of Jehovah God going to itself in the garden in the breeze of the day, and the man hid himself, and his wife, from the face of Jehovah God, in the midst of the tree of the garden.* By the voice of Jehovah God going to itself in the garden, is meant a dictate, which they feared. This dictate is the remnant of

perception which they had. By the breeze, or breath, of the day, is signified the time when the church still had a remnant of perception; by their hiding themselves from the face of Jehovah God, is meant that they feared the dictate — as they are wont who are conscious of evil; by the midst of the tree of the garden, in which they hid themselves, is signified natural good — that is called the midst which is inmost; the tree, as was said before, is perception; and because there was little perception it is said tree, in the singular, as if only one remained.

219. That by the voice of Jehovah God going to itself in the garden, is meant a dictate which they feared, may be evident from the signification of a voice in the Word — where the voice of Jehovah is taken for the Word itself, for the doctrine of faith, for conscience, or internal admonition, and for every reproof therefrom; and for that reason thunder is called the voice of Jehovah — as in John: *The angel cried with a great voice, as a lion roareth; and when he cried the seven thunders uttered their voices* (Apoc. x. 3, 4); denoting that there was then an external and an internal voice. And in the same chapter: *In the days of the voice of the seventh angel . . . the mystery of God is to be accomplished* (x. 7). In David: *Sing unto God . . . sing praises unto the Lord; to Him that rideth upon the heavens of heavens which are of old. Lo, He shall utter, in His voice, a voice of strength* (lxviii. 32, 33). "The heavens of heavens which are of old" stand for the wisdom of the Most Ancient Church, "a voice" for revelation, as well as for an internal dictate. Again: *The voice of Jehovah is upon the waters . . . the voice of Jehovah is in power . . . the voice of Jehovah is in glory . . . the voice of Jehovah breaketh the cedars; the voice of Jehovah cleaveth the flames of fire . . . the voice of Jehovah shaketh the wilderness . . . the voice of Jehovah maketh the hinds to calve, and strippeth the forests bare* (xxix. 3–9). And in Isaiah: *Jehovah maketh the excellence of His voice to be*

heard . . . for by the voice of Jehovah shall Asshur be thrown down (xxx. 30, 31).

220. By the voice going to itself, is meant that only a little of perception was left, as if alone with itself, and as it were unheard. This is evident also from the following verse, where it is said that Jehovah called to the man. So in Isaiah: *The voice of one crying in the wilderness. . . . The voice said, cry* (xl. 3, 6). The wilderness stands for a church wherein is no faith; the voice of one crying, for the announcement of the Lord's coming — in general, for every announcement of the Lord's coming, as with the regenerate who perceive a dictate.

221. That by the breeze, or breath, of the day, is signified the time when the church still had a remnant of perception, may be evident from the signification of day and night. The most ancient people compared the states of the church to the times of day and night; to the times of day when the church was still in light. Here, therefore, the state is compared to the breath, or breeze, of the day, when they had something of perception left, by virtue of which they knew that they had fallen. The Lord also calls a state of faith, day; and a state of no faith, night — as in John: *I must work the works of Him that sent Me while it is day; the night cometh when no one can work* (ix. 4). And for the same reason the states of man's regeneration are called days, in the first chapter.

222. That to hide themselves from the face of Jehovah, is to fear the dictate — as they are wont who are conscious of evil — is evident from their answer, in verse 10, where these words occur: *I heard Thy voice in the garden and I was afraid, because I was naked.* The face of Jehovah or of the Lord is mercy, peace, and every good; as is clearly evident from the blessing — *Jehovah make His face to shine upon thee, and be merciful unto thee; Jehovah lift up His countenance upon thee and give thee peace* (Num. vi. 25, 26). And in David: *God be merciful unto us and bless*

us, and cause His face to shine upon us (Ps. lxvii. 1). And in another place: *Many there be that say, Who will show us good? Jehovah, lift Thou up the light of Thy countenance upon us* (iv. 6). For the same reason the mercy of the Lord is called "the angel of His faces," in Isaiah: *I will make mention of the mercies of Jehovah . . . He hath requited them according to His mercies, and according to the multitude of His mercies . . . and He became their Saviour. In all their affliction He* was afflicted, and the angel of His faces saved them. In His love and in His pity He redeemed them* (lxiii. 7–9).

223. The face of the Lord being mercy, peace, and every good, it is evident that He never looks at any one but from mercy; and that He never turns away His face from any one; but that it is man when in evil who turns away his face — as is said by the Lord through Isaiah: *It is your iniquities that separate between you and your God, and your sins do hide His face from you* (lix. 2). So also here, they hid themselves from the face of Jehovah "because they were naked."

224. Mercy, peace, and every good, which are "the face of Jehovah," are what cause the dictate with those that have perception; also with those that have conscience, but differently. And they always operate mercifully, but are received according to the state in which a man is. The state of this man, or of this posterity of the Most Ancient Church, was one of natural good; and they who are in natural good are of such a character that they hide themselves, through fear and through shame, because they are naked. Those who are in no natural good do not even hide themselves, because they are not ashamed — of whom in Jeremiah (viii. 12, 13) — see the preceding n. 217.

225. That "the midst of the tree of the garden" signifies natural good in which there is some perception, which is called a tree, may also be evident from the garden in

* The Latin has *non*; but elsewhere *Ipsi*, as n. 7091.

which the celestial man was; for all that is good and true is called a garden — but with a difference according to the man who cultivates it. Good is not good unless its inmost is celestial, from which, or through which from the Lord, there is perception. This inmost is called the midst — as elsewhere in the Word.

226. Verses 9, 10. *And Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard Thy voice in the garden and was afraid, because I was naked, and I hid myself.* What it is to call, what the voice in the garden is, and why they were afraid and hid themselves because they were naked, has already been explained. It is common in the Word for man to be first asked where he is and what he is doing, although the Lord knew all before; but the reason for asking is that man may acknowledge and confess.

227. But it should be known whence perception, dictate, and conscience are. As this is entirely unknown at the present day something may be said on the subject. It is most true that man is ruled by the Lord through spirits and angels. When evil spirits begin to have control, then angels are in the effort to avert evils and falsities; and thus a conflict arises. It is this conflict which is felt through perception, dictate, and conscience. From these, as also from temptations, man might know clearly that spirits and angels are with him, if he were not so entirely absorbed in things of the body as to believe nothing that is said about angels and spirits. Such men, for this reason, though they should feel the conflicts a hundred times, would yet say they were fancies, and caused by some disorder of the mind. It has been given me to feel the conflicts and have a living sense of them thousands and thousands of times — even almost continually now for some years — as well as to know who and what and where they were who caused them, when they came, and when they departed; and I have talked with them.

228. How exquisitely the angels perceive whether anything enters a man that is against the truth of faith and the good of love, is indescribable. They perceive the quality of what enters, and when it enters, a thousand times better than the man himself, who scarcely knows anything of it. The least of thought in man is more perceptible to angels than its greatest is to him. This indeed is incredible, but it is very true.

229. Verses 11, 12, 13. *And He said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, Wherefore hast thou done this? And the woman said, The serpent beguiled me and I did eat.* What these words signify is evident from those already explained, namely, that man's rational suffered itself to be deceived by his proprium, which was dear to him, or by the love of himself, so that he believed nothing unless he saw it and felt it. Every one may see that Jehovah God did not talk to a serpent, and that there was no serpent; and that He did not talk to the sensual of man which is signified by the serpent; but that the words involve other things. These are, that men perceived that they had been beguiled by the senses; and that because they loved themselves they desired to know whether that was true which they heard about the Lord and about faith in Him, and at first wished to believe so.

230. The dominant evil of this posterity was the love of self, and not at the same time the love of the world so much as at the present day; for they lived within their households and families, and did not aspire after wealth.

231. The evil not only of the Most Ancient Church, which was before the flood, but of the Ancient Church after the flood, and of the Jewish Church, and then of the new church, or church of the Gentiles, after the Lord's advent,

as also the evil of the church of the present day, is, that they do not believe in the Lord, or in the Word, but in themselves and in their senses. Hence there is no faith; and when there is no faith, there is no love of the neighbor; and thus all is false and evil.

232. At this day, when men can confirm the unbelief of the senses by knowledges unknown to the ancients, it is much worse than formerly. The darkness therefrom is so great that it cannot be described. If a man knew how great is the darkness from this cause he would be astounded.

233. To explore the mysteries of faith by means of outward knowledge is as impossible as for a camel to go through the eye of a needle — as impossible as for a rib to rule the purest fibrils of the breast and heart. So gross, and much more gross, are sense and outward knowledge in comparison with what is spiritual and celestial. He who would investigate but the hidden things of nature, which are innumerable, with difficulty discovers one, and while investigating falls into errors, as is well known. What then if he would search into the hidden things of spiritual and heavenly life, where there are myriads for one that is invisi-
2 ble in nature? For the sake of illustration, take only this example: — Man of himself cannot but do evil and turn away from the Lord; yet man does not do this, but evil spirits that are with him; nor do evil spirits, but the evil itself which they have made their own; and yet man does evil, and turns away, and is to blame. Nevertheless he does not live except from the Lord. On the other hand, a man can never of himself do good and turn to the Lord, but he does it from angels; neither can the angels do this, but the Lord alone; and yet a man can do good and turn to the Lord as if of himself. That this is the case cannot be apprehended by the senses, or by science and philosophy. If they are consulted these things are utterly denied, and yet in themselves they are true. So in all other in-

stances. It is therefore evident that they who take counsel 3
of sense and outward knowledge as to the things to be believed, cast themselves headlong not only into doubt, but also into denial, that is, into profound darkness; and when into darkness, into all lusts as well. For when men believe a falsity they do it also; and when they believe that the spiritual and heavenly do not exist, they believe there is nothing but what is corporeal and worldly, and thus love whatever is of self and the world. In this way do lusts and evils come from falsity.

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14. And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above every beast, and above every wild animal of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life.

15. And I will put enmity between thee and the woman, and between thy seed and her seed. He shall trample on thy head, and thou shall wound his heel.

16. And unto the woman He said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth sons, and thy obedience shall be to thy man, and he shall rule over thee.

17. And to the man He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in great sorrow shalt thou eat of it, all the days of thy life.

18. And the thorn and the thistle shall it bring forth to thee, and thou shalt eat the herb of the field.

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

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234. The subsequent state of the church is described, down to the flood; and as then the church utterly destroyed itself, it is foretold that the Lord would come into the world and save the human race.

235. Because they were no longer willing to believe anything but what they comprehended by the senses, the sensual, which is the serpent, cursed itself and became infernal — verse 14.

236. Therefore, lest all mankind should rush into hell, the Lord promised that He would come into the world — verse 15.

237. The church is further described by the woman; which so loved self or the proprium that they could no longer apprehend anything of truth, although a rational was given them, which should rule — verse 16.

238. Then that the rational, such as it was, consented, and thus also cursed itself, and became infernal; so that reason no longer remained, but reasoning — verse 17.

239. Their curse and vastation are described, as also their wild animal nature — verse 18.

240. Then their aversion to all things of faith and love, and that thus from men they became not men — verse 19.

INTERNAL SENSE.

241. Such was the nature of the most ancient people, who were celestial, that whatever they saw at any time, on earth and in the world, they saw indeed, but their thoughts were about the heavenly and Divine things which were signified and represented. Their sight was merely instrumental, and therefore their speech also. Every one may know the nature of the case from his own experience. For if one fixes his mind intently upon the sense of the words of a speaker, he hears the words indeed, but as it

were does not hear them — taking in only the sense; and he who thinks more deeply does not even mark the sense of the words, but the more universal import of the sense. But the descendants now treated of were not like their fathers; when they saw earthly and worldly things they kept them in mind, because they loved them, and thought about them, and from them about things heavenly and Divine. Thus things of sense began to be with them the chief thing, and not as with their fathers instrumental; and when what is earthly and worldly is made the chief thing, men reason therefrom concerning heavenly things, and so blind themselves. Every one may know how this is also from his own experience; for he who attends to the words of a speaker, and not to the sense of the words, takes in but little of the sense, and less of the general import of the sense, and sometimes from a single word, or from a grammatical form, judges of all that a man says.

242. Verse 14. *And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above every beast, and above every wild animal of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life.* "Jehovah God said unto the serpent" signifies that they perceived their sensual to be the cause; that the serpent was "cursed above every beast, and wild animal of the field" signifies that the sensual turned itself from the celestial and turned to the corporeal, and thus cursed itself. The beast, and wild animal of the field, here as before, signify affections; that the serpent should go upon his belly is, that the sensual could no longer look upward to what is heavenly, but looked downward to things corporeal and earthly; that he should eat dust all the days of his life is, that the sensual became so that it could not live from any thing else than from what is corporeal and earthly, and thus became infernal.

243. In the most ancient celestial men the sensual things of the body were in such condition that they were pliant

to and served their internal man; and beyond this they did not care for them. But after they began to love themselves they preferred sensual things to the internal man; these were therefore separated, and became corporeal, and thus damned.

244. *Jehovah God said unto the serpent.* That this signifies that they perceived their sensual to be the cause, has been shown before; these words need not therefore be dwelt upon.

245. *He said unto the serpent, Cursed art thou above every beast, and above every wild animal of the field.* That this signifies that the sensual turned itself away from the celestial, and turned to the corporeal, and thus damned itself, or cursed itself, is sufficiently evident from the internal sense of the Word. Jehovah God, or the Lord, never curses any one, is never angry with any one, never leads any one into temptation, punishes no one — still less does He curse any one; but these things are done by the diabolical crew. From the Fountain of mercy, peace, and goodness such things can never come. But here and elsewhere in the Word it is said not only that Jehovah God turns away His face, is angry, punishes, and tempts, but also that He kills and even curses, in order that men should believe that the Lord governs and disposes each and all things in the universe, even evil itself and punishments and temptations; and that they might, after they have received this most general idea, learn how He rules and disposes, and that He turns the evil of punishment and the evil of temptation into good. The order of teaching and learning in the Word is from most general truths; and therefore the letter abounds with such most general truths.

246. That the beast and the wild animal of the field signify affections, may be evident from what has been said before about the beast and the wild animal (n. 45 and 46); to which may be added what is said in David: *Thou sendest the rain of Thy good-will; Thou confirmest Thy weary in-*

heritance; Thy wild animal shall dwell therein (Ps. lxviii. 9, 10); where the wild animal stands for affection for good; for it is to dwell in God's inheritance. The reason why here, as also in chapter ii. 19, 20, it is said the beast and wild animal of "the field," while in chapter i. 24, 25, it is said the beast and wild animal of "the earth" is, that the church or the regenerate man is treated of; but in the first chapter it treats of a non-church, or man who is to be regenerated. For "field" is a word that is applied to a church or to one who is regenerated.

247. That the serpent should go upon his belly means that the sensual could no longer look upward to heavenly things, as before, but looked downward to things corporeal and worldly, is evident from the fact that in the ancient time by the belly were signified things nearest to the earth, by the breast, those that are above the earth, and by the head, those that are highest. So here, the meaning is that the sensual, which in itself is the lowest of man, should go upon its belly, because it turned itself to what is earthly. This was also signified in the Jewish Church by the prostration of the belly even to the earth, and by sprinkling dust upon the head; as in David: *Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust, and our belly cleaveth unto the earth. Rise up for our help, and redeem us for Thy mercy's sake* (xliv. 23–26). Here also it is evident that when man turns himself away from the face of Jehovah, he cleaves to the dust and with his belly to the earth. In Jonah also, by the belly of the great fish into which he was cast, the lower things of the earth are signified, as is evident from his prophecy: *Out of the belly of hell cried I, and Thou heardest my voice* (Jonah ii. 3); where "hell" is put for the lower earth.

248. Therefore when man looked to heavenly things it was said that he walked erect, and that he looked upward or forward, which is the same; and when he looked to cor-

poreal and earthly things, that he was bowed down to the earth, and looked downward or backward. As in Leviticus: *I am Jehovah your God, Who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bonds of your yoke, and made you to go erect* (xxvi. 13). In Micah: *Ye shall not remove your necks, and shall not walk erect* (ii. 3). In Jeremiah: *Jerusalem hath sinned a sin, therefore . . . they despise her, because they have seen her nakedness; yea, she sighed and turned backward. . . . From on high hath He sent fire into my bones . . . and hath made me to turn backward; He hath made me desolate* (Lam. i. 8, 13). In Isaiah: *Jehovah, thy Redeemer . . . That turneth wise men backward, and maketh their knowledge foolish* (xliv. 24, 25).

249. That by eating dust all the days of the life is signified that the sensual became so that it could not live from anything else than from what is corporeal and earthly, and thus became infernal, is evident also from the signification of dust in the Word — as in Micah: *Feed Thy people . . . as in the days of old. . . . The nations shall see, and be ashamed of all their might. . . . They shall lick the dust like a serpent; like serpents of the earth shall they come trembling out of their close places* (vii. 14, 16, 17). The days of old stand for the Most Ancient Church; the nations, for those that trust in their proprium, of whom it is said that they lick dust like a serpent. In David: *Strangers shall bow before Him, and His enemies shall lick the dust* (lxxii. 9). Strangers and enemies stand for those that only regard earthly and worldly things. In Isaiah: *Dust shall be the serpents' meat* (lxv. 25). Because dust signified those that did not regard spiritual and celestial things, but those of the body and the earth, the disciples were commanded by the Lord, that if a city or house was not worthy they should shake off the dust of their feet (Matt. x. 14). That dust signifies what is damned and infernal may be further seen at verse 19.

250. Verse 15. *And I will put enmity between thee and the woman, and between thy seed and her seed. He shall trample on thy head, and thou shalt wound his heel.* It is not unknown to any one at this day, that this is the first prophecy of the Lord's advent into the world. It is indeed clearly evident from the very words; and from this and from the prophets the Jews knew that the Messiah was to come. But not yet has any one known what in particular is meant by the serpent, by the woman, by the seed of the serpent, by the seed of the woman, by the head of the serpent which he should trample upon, and by the heel which the serpent should wound. These shall therefore be explained. By the serpent here is meant, in general, all evil, in particular the love of self; by the woman is meant the church; by the seed of the serpent, all unbelief; by the seed of the woman faith in the Lord; by "He," the Lord Himself; by the head of the serpent, the dominion of evil in general, and of the love of self in particular; by trampling on is signified subduing, so that it shall go upon its belly and eat the dust; by heel is meant the lowest natural, such as the corporeal which the serpent wounds.

251. That all evil in general and the love of self in particular, is meant by the serpent, is because all evil is from sense and outward knowing, which were at first signified by the serpent. For this reason, evil itself of whatever kind is now meant by the serpent, and in particular the love of self, or hatred toward the neighbor and the Lord, which is the same as the love of self. This evil or hatred, because it is manifold, having many kinds and still more varieties, is distinguished in the Word by different kinds of creeping things, as by snakes, basilisks, asps, vipers, fiery serpents, adders — both flying and creeping serpents — according to the differences of venom, that is of hatred. Thus in Isaiah: *Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken, for out of the serpent's root shall come forth a basilisk, and his fruit shall be a fiery flying serpent*

(xiv. 29). The serpent's root is the faculty of sense and outward knowledge; the basilisk is evil from the falsity thence; the fiery flying serpent is the lust that comes from the love of self. And elsewhere in the same prophet it is said of the same things: *They hatch basilisk's eggs, and weave the spider's web; he that eateth of their eggs dieth; and when one is crushed a viper cometh out* (lix. 5). In the Apocalypse this serpent is called "the great red dragon," and "the old serpent," also "the devil and satan, which seduceth the whole earth" (xii. 3, 9; xx. 2). By "the devil," here and elsewhere, no one devil is ever meant as chief of others, but the whole crew of evil spirits, and evil itself.

252. That by the woman is meant the church, may appear from the heavenly marriage, of which above (n. 155). The heavenly marriage is of such a nature that heaven and thus the church is united to the Lord by means of their proprium, even so that the union is in their proprium; for without proprium [or the sense of being their own] there is no union; and when the Lord of His Mercy insinuates innocence, peace, and good into this proprium, it appears still as proprium, but heavenly, and most happy — as may be seen above (n. 164). But the quality of the heavenly and angelic proprium, which is from the Lord, and that of the infernal and devilish proprium, which is from self, cannot yet be described. The difference is like that between heaven and hell.

253. From the heavenly and angelic proprium the church in the Word is called woman, and also wife, bride, virgin, and daughter. It is called a woman in the Apocalypse: *A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. . . . And the dragon . . . persecuted the woman which brought forth the man-child* (xii. 1–5, 13). By the woman is here meant the church; by the sun, love; by the moon, faith; by the stars, truths of faith, as before — which things evil spirits hate,

and persecute with all their might. The church is called a woman and also a wife in Isaiah: *For thy Maker is thy Husband, Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth is He called. For Jehovah hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth* (liv. 5, 6). Husband and Maker are in a sort of plural here because they are together in man's proprium; a woman forsaken and a wife of youth stand, in particular, for the Ancient and the Most Ancient Church. So in Malachi: *Jehovah hath been witness between thee and the wife of thy youth* (ii. 14). The church is called a wife and bride in the Apocalypse: *I saw the Holy City coming down from God out of heaven prepared as a bride adorned for her husband. . . . Come, I will show thee the bride, the Lamb's wife* (xxi. 2, 9). To call the church a virgin and daughter is common in the prophets.

254. That all unbelief is meant by the seed of the serpent, is evident from the signification of the serpent, as all evil. Seed is what produces and is produced, or what begets and is begotten; and as the church is here treated of, it is unbelief. It is called in Isaiah, where the perverse Jewish church is spoken of, a seed of evil doers, the seed of the adulterer, and a seed of falsehood: *Woe to the sinful nation, a people laden with iniquity, a seed of evil doers, children that are destroyers; they have forsaken Jehovah, they have provoked the Holy One of Israel, they are gone away backward* (i. 4). Again: *Draw near hither ye sons of the sorceress, the seed of the adulterer. . . . Are ye not born of transgression, a seed of falsehood* (lvii. 3, 4)? And again: *Thou art cast out of thy sepulchre, like an abominable branch. . . . Because thou hast destroyed thy land, thou hast slain thy people; the seed of evil doers shall not be named forever* (xiv. 19, 20). The subject treated of is the serpent or dragon, which is here called Lucifer.

255. That faith in the Lord is meant by the seed of the

woman appears from the signification of the woman, which is the church. Its seed is nothing else than faith. From faith in the Lord it exists, and is called the church. In Malachi faith is called the seed of God: *Jehovah hath borne witness between thee and the wife of thy youth. . . . And did He not make one, although He had the residue of the spirit? And wherefore one, seeking the seed of God? Therefore take heed to your spirit, lest any one deal treacherously against the wife of thy youth* (ii. 14, 15). Here the wife of youth is the Ancient and Most Ancient Church, whose seed, or faith, is treated of. In Isaiah: *I will pour waters upon him that is thirsty, and streams upon the dry ground; and I will pour My spirit upon thy seed, and My blessing upon thine offspring* (xliv. 3); where also the church is treated of. In the Apocalypse: *The dragon was wroth against the woman, and went away to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ* (xii. 17). And in David: *I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish for ever. . . . And I will make his seed to endure for ever, and his throne as the days of the heavens . . . His seed shall endure to eternity, and his throne as the sun before Me* (Ps. lxxxix. 3, 4, 29, 36); where by David is meant the Lord; by the throne, His Kingdom; by the sun, love; by seed, faith.

256. Not only faith but the Lord Himself also is called the seed of the woman; both because He alone gives faith and thus is faith, and because it pleased Him to be born — and indeed into a church which had fallen entirely into an infernal and diabolical proprium, through love of self and of the world — in order that of His own power He might unite the Divine celestial proprium to the human proprium in His human essence, so that they should become one in Him. For unless He had united them the world would

have perished utterly. Because the Lord is thus the seed of the woman, it is not called "it," but "He."

257. That the head of the serpent means in general the dominion of evil, and in particular that of the love of self, may be evident from the nature of the love of self, which is such that it seeks, not merely dominion, but dominion over all things on earth; and is not content with this, but would have dominion over all things of heaven; nor over these only, but over the Lord; and even then would not rest. This is latent in every spark of the love of self. If only it were favored and freed from restraint, you would perceive that it would at once rush on and increase even to this. Hence it is evident how the serpent, or the evil of the love of self, desires to rule; and him over whom it cannot rule, it hates. This is the head of the serpent, which lifts itself up and which the Lord treads down, and that even to the earth, so that it goes upon its belly and eats the dust, as is said in the verse just preceding. The serpent,or dragon, which is 2 called Lucifer is thus described in Isaiah: *O Lucifer . . . thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the sides of the north; I will ascend above the heights of the clouds; I will become equal to the Most High. Yet thou shalt be cast down to hell, to the sides of the pit* (xiv. 12–15). The serpent or dragon is also described in the Apocalypse: *A great red dragon, having seven heads, and ten horns, and many crowns upon his heads. . . . But he was cast down to the earth* (xii. 3, 9). Here it is described how it lifts up its head. In David: *Jehovah saith unto my Lord, Sit thou at My right hand, until I make thine enemies a stool for thy feet. Jehovah shall send the sceptre of thy strength out of Zion. . . . He shall judge the nations, He hath filled with dead bodies, He hath bruised the head over much land. He shall drink of the brook in the way; therefore shall He lift up the head* (Ps. cx. 1, 2, 6, 7).

258. It is evident now, from this and from the preceding verse, that trampling on, or bruising, means treading down, even so that it goes upon its belly and eats the dust. So likewise in Isaiah : *Jehovah hath brought down them that dwell on high ; the lofty city, He layeth it low ; He layeth it low even to the earth ; He bringeth it even to the dust ; the foot shall tread it down* (xxvi. 5, 6). Again : *He shall cast down to the earth with the hand ; they shall be trodden under feet, the crown of pride* (xxviii. 2, 3).

259. That by the heel is meant the lowest natural or the corporeal, cannot be understood unless it be known how the Most Ancient people regarded what is in man. His celestial and spiritual things they referred to the head and face ; what spring from these, such as charity and mercy, they referred to the breast ; and natural things, to the feet — the lower natural to the sole, the lowest natural and corporeal to the heel. Nor did they merely refer them to these, but actually called them so. The lowest things of reason, or outward knowledge, are meant also by what Jacob prophesied of Dan : *Dan shall be a serpent upon the way, an adder in the path, biting the horse's heels ; and his rider falleth backward* (Gen. xlix. 17) ; also by what is said in David : *The iniquity of my heels hath compassed me about* (Ps. xlix. 5) ; and by what is related of Jacob when he came forth, that *His hand took hold of Esau's heel*, and hence he was called Jacob (Gen. xxv. 26). The name Jacob is from a heel, because the Jewish Church signified by Jacob would
2 wound the heel. The serpent can only wound the lowest natural things in man ; but, unless it be of the viper sort, not the interior natural, still less the spiritual, and least of all the celestial. These the Lord preserves and stores up, unconsciously to the man. The things which the Lord stores up are called in the Word a remnant. But how the serpent destroyed these lowest things in the Antediluvians, by means of the sensual and the love of self ; and how by things sensual — traditions, and things of naught — and by

the love of self and of the world, he destroyed them in the Jews; and how at this day he has destroyed and is destroying them by things of sense, outward knowledge, and philosophy, and likewise through the same loves, shall, of the Lord's Divine Mercy, be told hereafter.

260. From all this it is evident that it was revealed to the church of that time that the Lord would come into the world that He might save them.

261. Verse 16. *And unto the woman He said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth sons, and thine obedience shall be to thy man, and he shall rule over thee.* By the woman is now signified the church, from the proprium which it loved; by greatly multiplying thy sorrow is signified conflict, and from conflict, anxiety; by conception is signified all thought; by the sons which in sorrow she should bring forth are signified the truths which the church should thus bring forth; by the man here as before is signified the rational, to which the church should be obedient, and which would rule over her.

262. That by the woman is signified the church has been stated already; here it is the church perverted by the proprium, which was signified by the woman before; for the subject is the posterity of the Most Ancient Church, which became perverted.

263. When therefore the sensual thus turns itself away, or curses itself, as a consequence evil spirits begin strongly to contend, and the angels that are with man, to labor; and the conflict therefrom is described by greatly multiplying the sorrow — in respect to the conception and the bringing forth of sons, that is, in respect to the thoughts and bringings forth of truth.

264. That the conception and the bringing forth of sons, in the Word, is not to be taken otherwise than in a spiritual sense — that is, conception for the thought and imagination of the heart, and sons for truths — is evident from these words in Hosea: *Ephraim, their glory shall fly away like a*

bird, from the bringing forth, and from the womb, and from conception; even though they bring up their sons yet will I bereave them, that they be not a man; yea woe also unto them when I depart from them (ix. 11, 12). Here Ephraim signifies those that are intelligent, or the understanding of truth; and sons signify truths themselves. So in another place it is said of Ephraim, or the man of understanding who has become unwise — *The sorrows of a travailing woman shall come upon him; he is an unwise son; for at the time he will not stand in the place of the breaking forth of sons* (Hos. xiii. 13). And in Isaiah: *Be ashamed, O Zidon, for the sea hath spoken, the stronghold of the sea, saying, I have not travailed nor brought forth, neither have I brought up young men and caused maidens to grow up. As when the report came from Egypt, they shall travail as at the report of Tyre* (xxiii. 4, 5). Zidon here stands for those who have been in knowledges of faith and by outward knowledges destroyed them, and have
2 hence become barren. And in the same prophet: *Before she travailed she brought forth, and before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Does the earth travail in one day? . . . And shall not I cause to bring forth? saith Jehovah. Shall I that cause to bring forth, also close up? saith thy God* (lxvi. 7–9). Regeneration is here treated of, and in like manner truths of faith are signified by sons. Goods and truths — because they are the conception and birth of the heavenly marriage — are also called sons, by the Lord — in Matthew: *He that soweth the good seed is the Son of Man; the field is the world; and the seed are the sons of the kingdom* (xiii. 37, 38). And goods and truths of a saving faith He calls *sons of Abraham* (John viii. 39). For the seed, as was said in n. 255, is faith; and hence the Lord, because He Himself is the seed, called Himself the Son of Man, that is, the Faith of the Church.

265. That by a man is signified the rational, is evident from verse 6 of this chapter — that "the woman gave unto her man with her, and he did eat", by which is signified that the rational consented — and from what was shown respecting a man in n. 158, where it means one who is wise and intelligent. But here, wisdom and intelligence having been lost through eating of the tree of knowledge, the rational is signified — because nothing else was left; for the rational is the emulator and as it were semblance of intelligence.

266. Since every law and every precept springs from what is celestial and spiritual, as from its true beginning, it follows that this law also does, which is a law of marriages — that the wife, because she acts from desire, which is of the proprium, and not so much from reason as the man, is subject to the prudence of the man.

267. Verse 17. *And to the man He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in great sorrow shalt thou eat of it, all the days of thy life.* By the man's hearkening to the voice of his wife is signified that the man or the rational consented. And because the rational consented, it also turned itself away, or cursed itself, and so therefore did the whole external man — which things are signified by "cursed is the ground for thy sake." That in great sorrow he should eat of it, means that the state of his life would be miserable — and this even to the end of that church, that is, all the days of his life.

268. That the ground signifies the external man may be evident from what has been said before about the earth, the ground, and the field. When a man has been regenerated, he is no longer called the earth but the ground, because celestial seed has been implanted within him. Man is both compared to the ground and is called ground in many places in the Word. It is the external man or its

affection and memory in which the seeds of good and truth are implanted, and not the internal man; for there is nothing of man's own in the internal, but in the external. Goods and truths are in the internal, and when they no longer appear to be present the man is external or corporeal — notwithstanding that they have been stored up by the Lord in the internal. This the man does not know, for they do not come forth except when the external as it were dies — as is usual in temptations, misfortunes, sicknesses, and at the moment of death. The rational also pertains to the external man (n. 118) and in itself is a kind of medium between the internal and external; for through the rational the internal operates into the corporeal external; and when the rational consents it separates the external from the internal, so that it no longer knows that there is an internal, nor therefore what intelligence and wisdom are, which are of the internal.

269. That Jehovah God or the Lord did not curse the ground, or the external man, but that the external man turned itself away or separated itself from the internal, and so cursed itself, is evident from what has been shown before (n. 245).

270. That to eat of the ground in great sorrow signifies a miserable state of life, is very evident from what precedes and follows — also from this, that eating in the internal sense is living — and from the fact that such a life follows when evil spirits begin to contend, and the angels with a man to labor. Still more miserable is it afterward, when evil spirits are beginning to rule: evil spirits then govern his external man, and angels the internal, of which there is little left — so little that the angels can scarcely take any thing thence with which to defend him. Hence come misery and anxiety. That men who are [spiritually] dead rarely feel such misery and anxiety is because they are no longer men, although they esteem themselves men above others. For they know no more than brutes of what is spir-

itual and celestial, and of eternal life. Like them they look downward to earthly or outward to worldly things, favor only their proprium, and indulge their natural inclination and senses — all the rational consenting. And because they are dead they would not sustain any conflict or temptation — which if it came upon them would be so grievous that they could not live; and they would thus curse themselves the more, and plunge themselves more deeply into infernal damnation. For this reason it is spared them until they pass over into the other life, when they can no longer die from any temptation and misery. Then they undergo sufferings the most severe. These things likewise are signified by "cursed is the ground," and "in great sorrow shalt thou eat of it."

271. That the days of the life signify the end of the days of the church, is known from its being not a single man, but the church and its state, that is here treated of. The end of the days of that church was the time of the flood.

272. Verse 18. *And the thorn and the thistle shall it bring forth to thee, and thou shalt eat the herb of the field.* By "the thorn and the thistle" is meant a curse and vastation; that he should "eat the herb of the field" signifies that he should live like a wild animal. Man lives like a wild animal when the internal man is so separated from the external that it does not operate into it, except in the most general way. For, that man is man he has through the internal man from the Lord; and that man is a wild animal he has from the external man, which separated from the internal in himself, is nothing but a wild animal; he has a similar nature, similar desires, similar appetites, similar fantasies, and similar sensations. His organic forms are also similar. That nevertheless he is able to reason, and, as it appears to himself, acutely, he has from the spiritual substance through which the Lord's life can flow in, but

which with such a man is perverted, and becomes the life of evil, which is death. Hence he is called a dead man.

273. That "the thorn and the thistle" signify a curse, and vastation, is evident from the harvest and a fruit tree signifying the opposites, which are blessings, and increase. That the thorn, thistle, briar, bramble, and nettle have such a signification is evident from the Word — as in Hosea: *Lo, they are gone away because of destruction; Egypt shall gather them; Memphis shall bury them; their desirable things of silver, the nettle shall possess them; the bramble shall be in their tents* (ix. 6). Egypt and Memphis here stand for those that would be wise concerning Divine things from themselves and from their outward knowledge. In the same prophet: *The high places of Aven, the sin of Israel, shall be destroyed; the thorn and the thistle shall come up on their altars* (x. 8). "The high places of Aven" stand here for the love of self; "the thorn and the thistle on their altars," for profanation. In Isaiah: *They smite upon the breasts for the pleasant fields, for the fruitful vine. Upon the land of My people shall come up the briery thorn* (xxxii. 12, 13). And in Ezekiel: *There shall no more be a pricking brier to the house of Israel, nor a grieving thorn, from all that are round about them* (xxviii. 24).

274. That to "eat the herb of the field," or wild food, is to live like a wild animal, is evident in Daniel, where it is said of Nebuchadnezzar, *Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat the herb as oxen . . . and seven times shall pass over thee* (iv. 25). And in Isaiah: *Hast thou not heard, I did it long ago, from the days of old, and formed it? Now have I brought it to pass, and it shall be to lay waste strongholds, fenced cities, in heaps; and their inhabitants, short of hand, were dismayed and put to shame; they became the herb of the field, and the green of the herb, the grass on the house-tops, and a field parched before the standing corn* (xxxvii. 26, 27). Here it is explained what

is signified by "the herb of the field," "the green of the herb" and the "parched field," for the subject here is the time before the flood, which is meant by "long ago" and by "the days of old."

275. Verse 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.* By eating bread in the sweat of the face is signified turning away from what is heavenly; to return unto the ground out of which he was taken, is to return to the external man such as he was before regeneration; that he was dust and should return to dust, is, that he was condemned and infernal.

276. That eating bread in the sweat of the face signifies turning away from what is heavenly, may be evident from the signification of bread. By bread is meant all that is spiritual and celestial, which is the food of angels — deprived of which they could not live, just as man could not live if deprived of bread or food. The celestial and spiritual in heaven also correspond to bread on earth; and these are represented by bread, as is evident from many passages. That the Lord is the Bread, because all that is celestial and spiritual is from Him, He Himself teaches in John: *This is the bread that cometh down from heaven . . . he that eateth this bread shall live forever* (vi. 58). And for this reason bread and wine are the symbols in the Holy Supper. This celestial was also represented by the manna. That the celestial and spiritual are angelic food is also evident from the Lord's words: *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God* (Matt. iv. 4); that is, from the Lord's life, from which is all that is celestial and spiritual. The last 2
posterity of the Most Ancient Church, next before the flood, which is the subject here, was so lost and immersed in sensual and corporeal things, that they were not willing to hear what truth of faith was, what the Lord was, and that He

would come and save them; but whenever such things were mentioned they turned away. This aversion is described by eating bread in the sweat of the face. Just as the Jews, who being such that they would not acknowledge heavenly things, and wished no other than a worldly Messiah, could not but have an aversion to the manna and call it vile bread, because it was a representative of the Lord; and therefore serpents were sent among them (Num. xxi. 5, 6). Moreover, the heavenly things which they received in adversity, in affliction, and with tears, were called by them the bread of adversity, the bread of affliction, and the bread of tears.* Here what was received with aversion is called bread of the sweat of the face.

277. This is the internal sense. He who keeps close to the letter understands only that man must procure bread for himself out of the ground by labor, or by the sweat of the face. By "the man," however, is not meant here an individual man, but the Most Ancient Church; neither is ground meant by "the ground," nor bread by "bread," nor a garden by "the garden," but things that are celestial and spiritual, as has been sufficiently shown.

278. That by returning unto the ground out of which he was taken, is signified that the church would return to the external man, such as it was before regeneration, is evident from the ground's signifying the external man, as was said before. And that "dust" signifies that this was condemned and infernal, is evident likewise from what has been said respecting the serpent — that he should eat dust, because he was accursed. To what was there shown concerning the signification of dust, may be added also what is said in David: *All they that go down to the dust shall bow themselves before Jehovah, and he whose soul He hath not made alive* (Ps. xxii. 29). And in another place: *Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust* (civ. 29); which means

* Isa. xxx. 20; Deut. xvi. 3; 1 Kings xxii. 27; Ps. lxxx. 5, cxxvii. 2.

that when they turn themselves away from the face of the Lord they expire, or die, and so return to the dust, that is, become damned and infernal.

279. Now all these verses involve, in a series — that the sensual turned itself away from the celestial (verse 14); that the Lord would come into the world to unite them (verse 15); that because the external turned itself away a conflict arose (verse 16); that misery resulted from it (verse 17); that damnation resulted from it (verse 18); and at length hell (verse 19). These things followed in succession in that church, from its fourth posterity down to the flood.

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20. And the man called his wife's name Eve, because she was to be the mother of all living.

21. And Jehovah God made for the man and for his wife coats of skin, and clothed them.

22. And Jehovah God said, Behold the man is become as one of us, knowing good and evil; and now lest he put forth his hand and take also of the tree of lives, and eat, and live forever:

23. And Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. And He drove out the man, and He placed at the east of the garden of Eden the cherubim, and the flame of a sword that turned itself, to keep the way of the tree of lives.

CONTENTS.

280. The Most Ancient Church is here treated of, in sum, and those who fell away — thus its posterity also, down to the flood, when it expired.

281. The Most Ancient Church itself, which was celestial, and from its life of faith in the Lord was called Eve, and the mother of all living — verse 20.

282. Its first posterity, in which there was celestial-spiritual good; and the second and third, in which there was natural good, signified by the coat of skin which Jehovah God made for the man and for his wife — verse 21.

283. The fourth posterity, in which natural good began to be lost; who, if they were created anew or instructed in the celestial things of faith, would have perished — which is meant by "Lest he put forth his hand and take also of the tree of lives, and live forever" — verse 22.

284. The fifth posterity, that they were deprived of all good and truth, and reduced to the state in which they were before regeneration — which is meant by "He sent him forth from the garden of Eden, to till the ground from whence he was taken" — verse 23.

285. The sixth and the seventh posterity, that they were withdrawn from knowledge of good and truth, and left to their own filthy loves and persuasions; and it was so provided, lest they should profane the holy things of faith; which is signified by driving them out and placing the cherubim with the flame of a sword, to keep the way to the tree of lives — verse 24.

INTERNAL SENSE.

286. Thus far in what precedes the Most Ancient people are treated of, as to their regeneration — First, those who lived like wild animals and at length became spiritual men; then those who became celestial men, and who constituted the Most Ancient Church; afterward those, and their descendants in succession, who fell away — the first posterity, the second, the third, and finally those that followed, down to the flood. In the verses which follow, to the end of this chapter, there is a recapitulation, from the man of the Most Ancient Church to the flood. It is thus the conclusion of all that precedes.

287. Verse 20. *And the man called his wife's name*

Eve, because she was to be the mother of all living. By the man is here meant the man of the Most Ancient Church, or the celestial man; by his wife and the mother of all living is meant the church. It is called "the mother" from the fact that it was the first church; and "living" from faith in the Lord, Who is Life itself.

288. That by the man is meant the man of the Most Ancient Church, or the celestial man, has been shown before — and indeed that the Lord alone is Man, and that from Him every celestial man is man, because in His likeness. From this any one who was of the church, whosoever and whatsoever he was, was called a man; and at length every one who in body appeared as a man, to distinguish him from the beasts.

289. That by a wife is meant the church — in a universal sense the Lord's Kingdom in the heavens and on earth — was also shown before; that the same is also meant by mother follows therefrom. It is common for the church to be called a mother in the Word — as in Isaiah: *Where is the bill of your mother's divorcement* (l. 1). In Jeremiah: *Your mother was sore ashamed; she that bare you was suffused with shame* (l. 12). In Ezekiel: *Thy mother's daughter that loatheth her man and her sons . . . your mother was a Hittite, and your father an Amorite* (xvi. 45). Man here stands for the Lord, and for every one who is celestial; sons for truths of faith; a Hittite for what is false; and an Amorite for what is evil. In the same: *Thy mother was like a vine in thy likeness planted by the waters; she became fruitful, and full of branches, by reason of many waters* (xix. 10). Here mother stands for the Ancient Church. The Most Ancient Church especially is called mother, because she was the first — as also the only one that was celestial; and therefore she was beloved of the Lord more than all.

290. *The mother of all living.* That the church is so called on account of her faith in the Lord, Who is Life

itself, may likewise be evident from what has been shown before. There can be only one Life, from which is the life of all; and there can be no life — which is life — except through faith in the Lord, Who is Life; nor can there be faith in which is life except from Him, thus in which He is. Therefore it is said in the Word that the Lord alone liveth; and He is called *Jehovah that liveth* (Jer. v. 2; xii. 16; xvi. 14, 15; xxiii. 7: Ezek. v. 11): *He that liveth for ever* (Dan. iv. 34: Apoc. iv. 10; v. 14; x. 6): In David, *The Fountain of life* (Ps. xxxvi. 9): In Jeremiah, *The Fountain of living waters* (xvii. 13). Heaven, because it lives from Him, is called, *The land of the living* (Isa. xxxviii. 11; liii. 8: Ezek. xxvi. 20; xxxii. 23–27, 32: Ps. xxvii. 13; lii. 5; cxlii. 5). And they that are in faith in the Lord are called *the living* — as in David: *Who putteth our soul among the living* (Ps. lxvi. 9). And they that are in faith are said to be *in the book of lives* (Ps. lxix. 28); and in *the book of life* (Apoc. xiii. 8; xvii. 8; xx. 15). And therefore they that receive faith in Him are said to be *made alive* (Hosea vi. 2: Ps. lxxxv. 6). It follows from this that those on the other hand who are not in faith are called dead — as also in Isaiah: *The dead shall not live, the Rephaim shall not rise; because Thou hast visited and destroyed them* (xxvi. 14); that is, those that are puffed up with the love of self; to rise again signifies to enter into life. They are also said to be *pierced* (Ezek. xxxii. 23–26, 28–31). And hell is called *death* (Isa. xxv. 8; xxviii. 15). They are also called by the Lord dead (Matt. iv. 16: John v. 25; viii. 21, 24, 51, 52).

291. In this verse the first period is described, when the church was in the flower of its youth, representing the heavenly marriage; and for this reason it is described by marriage and is called Eve, from a word meaning life.

292. Verse 21. *And Jehovah God made for the man and for his wife coats of skin, and clothed them.* These words signify that the Lord instructed them in spiritual

good and in natural good. That He instructed them is expressed by making and clothing, and spiritual and natural good are signified by a coat of skin.

293. That these things are signified does not appear at all from the letter, and yet it is plain that things deeper than those of the letter are involved; for any one may know that Jehovah God did not make them coats of skin.

294. Neither would it be evident to any one, except by revelation of a more interior sense, and then from the Word where similar things occur, that a coat of skin signifies good, spiritual and natural. The general term skin is here used, but that of a kid, sheep, or ram is meant, which animals in the Word signify affections of good, charity, and things pertaining to charity. Such a signification have the sheep in sacrifices. They are called sheep who are gifted with the good of charity, that is with spiritual and natural good. Hence the Lord is called the Shepherd of the sheep; and they who are gifted with charity are called His sheep, as every one knows.

295. That they are said to be clothed with a coat of skin is because the most ancient people, on account of their innocence, were said to be naked; and afterward when they lost their innocence they became conscious that they were in evil, and this is called nakedness. Here, in order that all may appear historically connected, after the manner of speaking among the most ancient people, they are said to be clothed, lest they should be naked or in evil. That they were in good, spiritual and natural, is evident from what was said and shown of them from the first to the thirteenth verse of this chapter; and now from this, that Jehovah God made coats and clothed them; for the first posterity of the church is here treated of, but especially the second and the third, who were endued with such good.

296. That by the skins of kids, of sheep, of she goats, of badgers,* and of rams, spiritual and natural goods are sig-

* Possibly the male kid is meant. See "Index Biblicus," under *Ovis*.

nified, may be evident from the internal sense of the Word, where it speaks of Jacob, and of the ark. Of Jacob it is said that he was clothed with the raiment of Esau, and on his hands and neck, where he was naked, with skins of kids of the goats; and when Isaac smelled them he said, *The smell of my son is as the smell of a field* (Gen. xxvii. 15, 16, 27). That these signify spiritual and natural goods will of the Lord's Divine Mercy be seen in that place. Of the ark it is said that the covering of the tent was rams' skins and badgers' skins (Exod. xxvi. 14; xxxvi. 19); and that when they set forward, Aaron and his sons covered the ark with a covering of badgers' skins. The table also and its vessels, the candlestick and its vessels, the golden altar, and the vessels of ministry and of the altar, they covered with badgers' skins (Num. iv. 6, 8, 10–12). By the Lord's Divine Mercy it will there also be shown that these signify spiritual and natural good; for whatever was in the ark, the tabernacle, the tent, and whatever was upon Aaron when he was clothed with the sacred vestments, signified what is celestial-spiritual — so that there was not the least thing which did not distinctly represent something.

297. It is celestial good which is not clothed because it is the inmost and is innocent; and it is celestial-spiritual good which is the first clothed; then natural good, for these are more external and are compared to garments, and are also called garments — as where the Ancient Church is spoken of in Ezekiel: *I clothed thee with broidered work, I shod thee with badgers' skin, I girded thee about with fine linen, and covered thee with silk* (xvi. 10). In Isaiah: *Put on the garments of thy beauty, O Jerusalem, the city of holiness* (lii. 1). In the Apocalypse: *Which have not defiled their garments; and they shall walk with Me in white; for they are worthy* (iii. 4, 5). And of the four and twenty elders it is there said that they were *clothed in white garments* (iv. 4). Thus the more external goods, which are celestial-spiritual, and natural, are garments. And there-

fore they who are gifted with goods of charity appear in heaven clothed in splendid apparel; but here, because still in the body, in a coat of skin.

298. Verse 22. *And Jehovah God said, Behold the man is become as one of us, knowing good and evil; and now lest he put forth his hand and take also of the tree of lives, and eat, and live forever.* The reason it is first said "Jehovah God," in the singular number, and He afterward speaks in the plural, is that by Jehovah God is meant the Lord, and at the same time the angelic heaven. That the man knew good and evil signifies that he had become celestial, and thus wise and intelligent. That he should not "put forth his hand and take of the tree of lives," means that he must not be instructed in the mysteries of faith, for thus he never could be saved to eternity, that is "live for ever."

299. There are two arcana here: first, that Jehovah God means the Lord, and at the same time heaven; second, that if they had been instructed in the mysteries of faith they would have been lost to eternity.

300. As regards the first arcanum, that by Jehovah God is meant the Lord and at the same time heaven, it is to be observed that in the Word, always for a hidden reason, the Lord is sometimes called Jehovah alone, sometimes Jehovah God, sometimes Jehovah and then God, sometimes the Lord Jehovah, sometimes the God of Israel, and sometimes God only. Thus in the first chapter of Genesis — where it is also said in the plural, "Let us make man in our image" — He is called only God; and He is not called Jehovah God until, in the following chapter, the celestial man is treated of. He is called Jehovah because He alone is, or lives, thus from His essence; and God because he can do all things, thus from His power — as is evident in the Word, where this distinction is made (Isa. xlix. 4, 5; lv. 7: Ps. xviii. 2, 28–32; xxxviii. 15). For this reason every angel or spirit that spake with men, and whom they believed to

have any power, they called God — as in David: *God stood in the congregation of God; He shall judge in the midst of the gods* (Ps. lxxxii. 1); and in another place: *Who in the skies can be compared unto Jehovah? Who among the sons of the gods can be likened unto Jehovah* (lxxxix. 6)? And again: *O give thanks unto the God of gods. . . . O give thanks unto the Lord of lords* (cxxxvi. 2, 3). Men also on account of their power were called gods (as in Psalm lxxxii. 6; John x. 34, 35), and Moses was a god to Pharaoh (Exod. vii. 1). For this reason also the name of God in the Hebrew is in the plural, *Elohim*. But as angels have not the least power of themselves — as indeed they confess — but from the Lord only, and there is but one God, therefore the Lord alone is meant in the Word by Jehovah God. Yet wherever anything is effected by the ministration of angels, as in the first chapter of Genesis, the plural number is used. And here also, because the celestial man as a man could not be compared to the Lord, but to angels, it is said the man was become "as one of us, knowing good and evil," that is, wise and intelligent.

301. The other arcanum is, that if they had been instructed in the mysteries of faith they would have been lost forever. This is signified by the words, "Now lest he put forth his hand and take also of the tree of lives, and eat, and live for ever." The case is this: When men have become inverted orders of life, and are unwilling to live and be wise except of themselves and from their proprium, then whatever they hear that relates to faith they reason whether it is so or not; and as they do this from themselves, from their sensual ideas and knowledges, they cannot but deny, and when they deny they blaspheme and profane. And at length they do not care if they commingle things profane with those that are holy. When a man has come into such a state of profanation, he is in the other life condemned beyond all hope of salvation. For ideas commingled by profanation remain commingled, so

that whenever a holy thought comes into the mind the profane idea joined with it is also present. The effect is that the man cannot be in any other society than that of the damned. Whatever is present connected with any idea of one's thought is most exquisitely perceived in the other life, even by spirits in the world of spirits, and still more by angelic spirits — so exquisitely that from one single idea they know the quality of a man. The profane ideas thus adjoined to what is holy cannot be separated except by infernal torment, and torment so great that if a man only knew he would beware of profanation as of hell itself.

302. This is the reason that the mysteries of faith were never revealed to the Jews, who were of this character. It was not even told them plainly that they were to live after death, nor that the Lord would come into the world to save them. Nay, in such ignorance and stolidity were they kept, and still are kept, that they did not know and do not know that there is an internal man, or that there is any thing internal; for if they had known or now knew, so as to acknowledge it, their quality is such that they would profane it; and so there would be no hope of any salvation for them in the other life. This is what is meant by the Lord in John: *He hath blinded their eyes and hardened their heart, that they might not see with their eyes and understand with their heart, and turn and I should heal them* (xii. 40). And for this reason the Lord spake to them in parables, and explained none to them, that seeing they should not see, and hearing they should not hear and understand, as He says in Matthew (xiii. 13). For this reason also all the mysteries of faith were covered and concealed under the representatives of their church; and the prophetic style was similar for the same reason. But it is one thing to know and another to acknowledge. One who knows and does not acknowledge is as if he did not know. But it is one who acknowledges and then blasphemes and profanes who is meant by these words of the Lord.

303. A man acquires to himself a life by all the things that he is persuaded of, that is, which he acknowledges and believes. What he is not persuaded of, or does not acknowledge and believe, does not affect his mind. And therefore no one can profane holy things unless he is so persuaded that he acknowledges them, and yet denies them. Those who do not acknowledge can know, but are as if they did not know, or as those who know things which are nothing. Such were the Jews at the time of the Lord's coming. And when men are so it is said in the Word that they are "laid waste," or that there is no longer any faith. Then there is no harm if the interiors of the Word are opened to them; for they are as those that "seeing, see not," and that "hearing, hear not," and whose "heart is gross," of whom the Lord says by Isaiah: *Go and tell this people, Hearing hear ye but understand not, and seeing see ye but perceive not. Make the heart of this people fat, and make their ears heavy, and cover their eyes, lest they see with their eyes, and hear with their ears, and their heart should understand, and turn again, and be healed* (vi. 9, 10). And that the mysteries of faith are not opened until men are in such a state, that is, are so vastated that they no longer believe — in order, as was said, that they might not be able to profane them — the Lord also plainly says in the following words in Isaiah: *I said, Lord, how long? And He answered, Until cities be wasted without inhabitant, and houses without man, and the land be laid waste in desolation, and Jehovah shall remove man* (vi. 11, 12). He is called a man who is wise and intelligent, or acknowledges and believes. The Jews were thus vastated, as already said, at the time of the Lord's coming. And for the same reason they are still kept in such vastation by their cupidities, especially by avarice, that although they hear a thousand times about the Lord, and that the representatives of their church in every particular signify the Lord, yet they acknowledge and believe nothing. This now was the reason that the ante-

diluvians were cast out of the garden of Eden, and vastated until they were not able to acknowledge any thing that was true.

304. From all this it is evident that these are the things meant by the words, "Lest he put forth his hand and take also of the tree of lives, and eat, and live for ever." To take of the tree of lives and eat is to know and acknowledge whatever is of love and faith. To eat signifies here, as before (n. 126), to acquire knowledge. To live for ever is not to live for ever in the body, but to live in eternal damnation after death. A man who is dead is not called dead for the reason that he is to die after the life of the body, but that he is to live a life of death; for death is damnation and hell. The same is signified by living in Ezekiel: *Do ye hunt the souls of My people? and make souls to live for yourselves? And ye profane Me among My people . . . to slay souls that shall not die, and make souls to live that shall not live?* (xiii. 18, 19).

305. Verse 23. *And Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.* To be "sent forth from the garden of Eden" is to be deprived of all intelligence and wisdom; "to till the ground from whence he was taken" is to become corporeal, as he was before regeneration. That to be "sent forth from the garden of Eden" is to be deprived of all intelligence and wisdom is evident from the signification of the garden and of Eden which has been given before. For the garden signifies intelligence, or understanding of truth; and Eden, because it signifies love signifies also wisdom, or a will for good. That "to till the ground from whence he was taken" is to become corporeal, as he was before regeneration, was shown at verse 19, where similar words occur.

306. Verse 24. *And He drove out the man, and He placed at the east of the garden of Eden the cherubim, and the flame of a sword that turned itself, to keep the way of*

the tree of lives. Driving out the man is depriving him entirely of all will for good and understanding of truth — to such a degree that he is alienated from them, and is not a man. Placing the cherubim at the east is providing that he may not enter into any hidden thing of faith; for the east of the garden of Eden is the celestial, from which is intelligence. By the cherubim is signified the Lord's Providence lest such a man should enter into the things of faith. By "the flame of a sword that turned itself" is signified his own love with its insane lusts, and the persuasions therefrom — which are such that he would fain enter, but is borne away from them to things corporeal and earthly — and this, "to keep the way of the tree of lives"; that is, that he might not profane holy things.

307. The sixth, and the seventh posterity are here treated of — that perished by the flood — who were entirely cast out from the garden of Eden, or from all intelligence of truth, and became as if not men, being left to their insane lusts and persuasions.

308. What the east and the garden of Eden signify, has already been explained; it is therefore unnecessary to dwell upon them. And that the cherubim signify the Lord's Providence lest man from his proprium, from sense and outward knowledge, should insanely enter into the mysteries of faith and profane them, and thus perish, may be evident from every passage in the Word where cherubim are mentioned. Because the Jews were of such a character that if they had clearly known anything about the Lord's coming, about the representatives and types of the church as signifying the Lord, about the life after death, about the interior man and the internal sense of the Word, they would have profaned these truths and been forever lost, therefore this fact was represented by the cherubim upon the mercy-seat over the ark, upon the curtains of the tabernacle, upon the veil, and likewise in the temple; and they signified that the Lord kept guard (Exod. xxv. 18–21;

xxvi. 1, 31 : 1 Kings vi. 23–29, 32, 35). For the ark in which was the Testimony, signified the same as is here signified by the tree of lives, that is, the Lord and celestial things, which are of the Lord alone. And hence the Lord is often spoken of as the God of Israel sitting upon the cherubim ; and it was from between the cherubim that He spake with Moses and Aaron (Exod. xxv. 22 ; Num. vii. 89). The same 2 is manifestly described in Ezekiel, where these words occur : *The glory of the God of Israel was gone up from the cherub whereupon it was, to the threshold of the house. He called to the man clothed with linen . . . and said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that groan and that sigh for all the abominations that are done in the midst thereof. And to the others He said . . . Go ye through the city after him, and smite ; let not your eye spare, neither have ye pity. Slay to destruction the old man, the young man, and the maiden and the little child, and women. . . . Defile the house, and fill the courts with the slain* (ix. 3–7). And again : *He said unto the man clothed in linen, Go in between the wheels, even under the cherub, and fill thy hands with coals of fire from between the cherubim, and scatter them over the city. . . . The cherub stretched forth his hand from between the cherubim, unto the fire that was between the cherubim, and took and put it into the hands of him that was clothed in linen, and he took it and went out* (x. 2, 7). In these passages it is evident that the Lord's providence lest they should penetrate into the mysteries of faith, is signified by the cherubim ; and that for the same reason they were left to their insane lusts — which also are signified here by the fire that should be scattered over the city, and no one should be spared.

309. *The flame of a sword that turned itself.* That this signifies their own love with its insane lusts and persuasions — which are such that they indeed wish to enter in [to the

mysteries of faith], but are borne away from them to things corporeal and earthly — may be confirmed by so many passages from the Word as to fill pages: we will cite only these from Ezekiel: *Prophesy, and say, Thus said Jehovah, Say, A sword, a sword, it is sharpened, and also furbished, to slay a slaughter, sharpened that it may be as lightning. . . . Let the sword be repeated the third time, the sword of their pierced, the sword of a great piercing, which entereth to them into their bed-chambers . . . that their heart may melt, and it shall multiply stumbling blocks. I have set the terror of the sword in all their gates. Ah, it is made as lightning* (xxi. 9, 10, 14, 15). The sword here stands for such desolation of man that he sees nothing of good and truth, but mere falsities and things contrary — which is to multiply stumbling blocks. Also what is said in Nahum concerning those who wish thus to enter into the hidden things of faith: *The horseman mounting, and the flame of the sword and the flash of the spear, and a multitude of the slain* (iii. 3).

310. The particulars of this verse involve so many of the profoundest mysteries relevant to the genius of this people which perished by the flood, that they cannot be explained — a genius which was entirely different from that of those who lived after the flood. It may be said in a few words, that their earliest ancestors, who constituted the Most Ancient Church, were celestial; and thus celestial seed was implanted in them. Hence their descendants had within them seed of celestial origin. Seed of celestial origin is of such a nature that love rules the whole mind, and makes it one. For the human mind consists of two parts, the will and the understanding; love or good is of the will, and faith or truth is of the understanding. From love or good they perceived what was of faith or of truth, so that the mind was one. When men are of this kind the seed therefrom remains in their posterity, and if they decline from truth and good it is most perilous; for

they thus pervert their whole mind, so that they can scarcely be restored in the other life. It is otherwise with men in whom there is not celestial but spiritual seed, like those after the flood, and those that live at the present day. They have no love and thus no will of good, but yet faith or understanding of truth can be given them. And from faith or understanding of truth they can be led to some charity, but by another way — namely, through a conscience which is given by the Lord, by knowledges of truth and of good therefrom. Their state is therefore entirely different from the state of the men before the flood — which state, by the Divine mercy of the Lord, will be spoken of hereafter. These are hidden things which are entirely unknown to men of the present day; for at this day they do not know what the celestial man is, nor indeed what the spiritual man is; still less do they know the nature of the mind and life of man thence, and the state after death.

311. The state of those who perished by the flood is such in the other life that they cannot be in the world of spirits, or with other spirits; but are in a hell apart from the hells of others, and indeed as it were under a certain mountain. It appears as an intervening mountain because of their dreadful fantasies and persuasions. Their fantasies and persuasions are such that they induce upon other spirits such a stupor that they do not know whether they are alive or dead; for they take away from them all understanding of truth, so that they perceive nothing. They were in such persuasion also while they lived; and because they would be such in the other life that they could not abide with other spirits without inducing a kind of death upon them, they all became extinct, and the Lord of His Divine mercy induced other states upon the men after the flood.

312. The state of these antediluvians is fully described in this verse — in that they were cast out of the garden, or

separated from celestial good; and that there were placed at the east of the garden of Eden the cherubim. Because they were of such a nature it is said, "at the east of the garden of Eden" * — words which are only applicable to them, and could not be said of those that lived afterward — of whom it would be said, "from the garden of Eden to the east." So it is said "The flame of a sword" turning itself; but if said of those at this day it would be, "A sword of flame." Nor of these would it be said "the tree of lives," but "the tree of life"— besides other things in the series that can never be explained, being understood only by angels to whom the Lord reveals them. For every state has numberless arcana not one of which is known to mankind.

313. From what has now been said respecting the first man, it is evidently not true that hereditary evil comes from him into all that live at the present day, and that, as they falsely think, there is no other hereditary evil than that which has issued from this source. For it is the Most Ancient Church that is here treated of and is called Man; and when he is called Adam it signifies that man was from the ground, or that from non-man he became man through regeneration by the Lord. This is the origin of the name, and this is the signification of the name. But as to hereditary evil, the case is this: every one who commits actual sin thereby induces a nature upon himself; and the evil therefrom is implanted in his children, and becomes hereditary. It thus descends from every parent, from grandfather, great-grandfather, great-great-grandfather, and from their progenitors in succession; so that it is multiplied and increases in the descending posterity. And it remains with every one, and with every one is augmented by his own actual sins. Nor is it dissipated so as to do no harm except with those that are regenerated by the Lord. Any one may know this if he gives attention to the subject,

* Literally, "from the east to the garden of Eden."

from the fact that evil inclinations of parents visibly remain in their children; so that one family, nay, one nation can thereby be distinguished from another.

CONTINUATION — ENTRANCE OF MAN INTO ETERNAL LIFE.

314. After the use of light is given to one resuscitated, or to a soul, so that he can look about him, the spiritual angels before mentioned render him all the kindly services he can desire in that state, and give him information about things in the other life, but only so far as he is able to receive it. If he has been in faith and desires it, they show him the wonderful and magnificent things of heaven.

315. But if the person resuscitated, or the soul, is not such as to wish to be instructed, he then desires to be out of the company of angels, as they clearly perceive — for in the other life there is a communication of all ideas of thought. And yet they do not leave him when he desires to be away from them, but he dissociates himself from them. Angels love every one, and desire nothing more than to render him kindly services, to instruct him, and take him to heaven. In this consists their highest delight.

316. When a soul thus dissociates himself from the angels he is received by good spirits, who also render him every kindly service while he is in their company; but if his life in the world had been such that he could not be in the company of the good, then he desires to be away from these also. And this process continues until he associates himself with such as are in entire accord with his life in the world, with whom he finds as it were his own life. And it is remarkable that he then leads with them a similar life to that he lived in the body. But when he has relapsed into that life, from this point a new beginning of life is made. Some after a longer, others after a shorter period of time are borne away thence toward hell; but those that have

been in faith toward the Lord are led by degrees from this new beginning of life to heaven.

317. Some however advance more slowly, others more rapidly to heaven. I have even seen some to be taken up into heaven immediately after death. Two examples only may be mentioned.

318. A person came to me and talked with me. From certain signs it was evident that he was but recently departed from life on earth. At first he did not know where he was, thinking he was still in the world; and when it was given him to know that he was in the other life, and now had no possessions, such as home, property, and things of that kind, but was in another kingdom where he was deprived of all that he had in the world, he became anxious, not knowing whither to go, or where he should dwell. But it was told him that the Lord alone provides for him, and for all. He was then left to himself, that he might think just as in the world; and he thought — for in the other life the thoughts of all can be plainly perceived — what then he should do, being destitute of all things whereby he might live. But while in this state of anxiety he was brought into the company of celestial spirits, who were of the province of the heart, and who rendered him all kindly services that he could even desire. This done, being left again to himself, from charity he began to think how he could return so great kindness — from which it was evident that he had been in the charity of faith while in the life of the body, and he was therefore taken up straightway into heaven.

319. I saw another also who was taken at once by angels into heaven, and was accepted by the Lord, and the glory of heaven shown to him. Much other experience might be adduced that some are carried to heaven after some lapse of time.

CHAPTER FOURTH.

WHAT THE LIFE OF THE SOUL OR SPIRIT IS.

320. As regards the life of souls or recent spirits, in general, after death — it has been made evident by many experiences that when a man has come into the other life he does not know he is in it, but thinks he is still in the world, and indeed in his body — insomuch that when told that he is a spirit he is struck with wonder and amazement; both for the reason that he is in every respect like a man, as to his senses, desires, and thoughts, and because while he lived in the world he had not believed that there is a spirit, while some have not believed that a spirit could be like this.

321. Another fact is that a spirit has much more excellent faculties of sense, and much more excellent gifts of thought and speech, than while he lived in the body, so much so as to be beyond comparison — although spirits do not become aware of this until reflection is given them by the Lord.

322. Men should beware of the false notion that spirits are without the faculties of sense, which are far more exquisite than in the life of the body, as I know from thousands and thousands of experiences. But if they will not believe, because of their suppositions concerning the spirit, let them have it in mind when they come into the other life, where actual experience will make them believe. Not only have spirits sight, since they live in light, and good spirits, angelic spirits, and angels in so great light that that of mid-day in the world can scarcely be compared to it — which light by the Lord's Divine mercy will be described hereafter — they have also hearing, so exquisite that the hearing of men in the body bears no comparison with it.

They have talked with me now for some years almost continually, but their speech too by the Lord's Divine mercy, will be described hereafter. They have also the sense of smell, as will be shown by the Lord's Divine mercy hereafter; and they have a most exquisite sense of touch — from which are the pains and torments of hell — since all sensations have relation to the sense of touch, of which they are only different forms and varieties. They have desires and affections, with which those that they had in the life of the body cannot be compared — about which, of the Lord's Divine mercy, much will be said hereafter. They think much more clearly and distinctly than they did in the life of the body; more things are involved in a single idea of their thought than in a thousand when they thought in the life of the body. They talk among themselves with such acuteness, subtleness, sagacity, and clearness that if a man perceived any thing of it he would be astounded. In short they have lost nothing whatever from being just like men — but more perfect — except flesh and bones, and the consequent imperfections. They acknowledge and perceive that it was the spirit which felt while they lived in the body; that although feeling appeared in the body, yet it was not of the body; and therefore the body being cast off the sensations live, much more exquisite and more perfect. Life consists in feeling; for there is no life without feeling, and as the feeling is, such is the life — as every one may know.

323. At the end of the chapter some examples will follow of those who in the life of the body thought otherwise.

CHAPTER IV.

1. And the man knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man, Jehovah.

2. And again she bare his brother Abel; and Abel was a shepherd of the flock, and Cain was a tiller of the ground.

3. And it came to pass at the end of days that Cain brought of the fruit of the ground an offering unto Jehovah.

4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And Jehovah had respect unto Abel and to his offering.

5. And unto Cain and to his offering He had not respect. And Cain's wrath was kindled greatly, and his countenance fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, is there not an uplifting? And if thou doest not well sin coucheth at the door; and unto thee shall be his desire, and thou shalt rule over him.

8. And Cain said unto Abel his brother; and it came to pass when they were in the field, and Cain rose up against Abel his brother, and slew him.

9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?

10. And He said, What hast thou done? The voice of thy brother's bloods crieth unto Me from the ground.

11. And now cursed art thou from the ground, which hath opened her mouth, to receive thy brother's bloods from thy hand.

12. When thou tillest the ground it shall no more yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.

13. And Cain said unto Jehovah, Mine iniquity is greater than can be taken away.

14. Behold Thou hast driven me out this day from the faces of the ground, and from Thy faces shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass that every one that findeth me shall slay me.

15. And Jehovah said unto him, Therefore whosoever slayeth Cain, it shall be avenged sevenfold. And Jehovah set a mark upon Cain, lest any finding him should smite him.

16. And Cain went out from the faces of Jehovah, and dwelt in the land of Nod, on the east of Eden.

17. And Cain knew his wife; and she conceived and bare Enoch; and he was building a city, and called the name of the city after the name of his son, Enoch.

18. And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methushael; and Methushael begat Lamech.

19. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20. And Adah bare Jabal: he was the father of the dweller in tents, and of cattle.

21. And his brother's name was Jubal: he was the father of all that play on the harp and pipe.

22. And Zillah, she also bare Tubal-Cain, the instructor of every artificer of brass and iron. And the sister of Tubal-Cain was Naamah.

23. And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, and give ear unto my speech; that I have slain a man to my wounding, and a boy to my hurt.

24. If Cain shall be avenged seven-fold, Lamech also seventy and seven fold.

25. And the man knew his wife again; and she bare a

son, and called his name Sheth. For God hath appointed me another seed instead of Abel; for Cain slew him.

26. And to Sheth, to him also was born a son, and he called his name Enosh. Then began men to call upon the name of Jehovah.

CONTENTS.

324. Doctrines separated from the church, or heresies, are treated of; and a new church raised up afterward, called Enosh.

325. The Most Ancient Church had faith in the Lord through love; but there sprang up those who separated faith from love. Doctrine of faith separated from love was called Cain. Charity, which is love toward the neighbor, was called Abel — verses 1 and 2.

326. The worship of each is described; that of faith separated from love, by the offering of Cain; and that of charity, by the offering of Abel — verses 3 and 4. And that worship from charity was grateful, but not worship from faith separate — verses 4 and 5.

327. That the state of those who were in faith separate was changed into evil, is described by the wrath of Cain being kindled, and his countenance falling — verses 5 and 6.

328. And that the quality of the faith is known from the charity, also that charity desires to be with faith, if faith be not made the chief, and be not exalted above charity — verse 7.

329. That charity was extinguished in those who separated faith and preferred it to charity, is described by Cain's killing his brother Abel — verses 8 and 9.

330. Charity extinguished is called the voice of bloods — verse 10; perverted doctrine is the curse from the ground — verse 11; the falsity and evil therefrom are the fugitive and wanderer in the earth — verse 12. And because they averted themselves from the Lord, they were in

peril of eternal death — verses 13 and 14. But as it is through faith that charity would afterward be implanted, to do it violence was a sacrilege — which is the mark set upon Cain — verse 15; and its removal from the position which it held before, is meant by his dwelling on the east of Eden — verse 16.

331. The heresy then widely spread was called Enoch — verse 17.

332. The heresies that sprang from this also are called by their names, and in the last of them, called Lamech, nothing more of faith remained — verse 18.

333. A new church then arose; which is meant by Adah and Zillah, and is described by their sons Jabal, Jubal, and Tubal-Cain — the celestial things of the church by Jabal, the spiritual by Jubal, and the natural by Tubal-Cain — verses 19–22.

334. That this church arose when the all of faith was extinguished, and the all of charity, and when this was violated — which was most sacrilegious — is described in verses 23 and 24.

335. In verse 25 a summary of the subjects is presented; that after faith separated which is Cain had extinguished charity, a new faith was given by the Lord, through which charity was implanted. This faith is Sheth.

336. The charity implanted by faith is Enosh, or another Man, which is the name of that church.

INTERNAL SENSE.

337. As the degeneration of the Most Ancient Church is here treated of, or the falsification of its doctrine, and consequently its heresies and sects, under the names of Cain and his descendants, it should be known that it can in no way be understood how the doctrine was falsified, or what was the nature of the heresies or the sects of that church, unless it be rightly known what the nature of the

true church was; but from this these things may be understood. The Most Ancient Church has been sufficiently treated of before, and it has been shown that it was a celestial man; and that it acknowledged no other faith than what was of love to the Lord and the neighbor. They had faith, or a perception of all things of faith, from the Lord, through this love; and for this reason they were unwilling to mention faith, lest it should be separated from love — as has been shown before (n. 200–203). Such is the ce- 2
lestial man; and as such he is described also, by representatives, in David, when the Lord is spoken of, Who is called the King, and the celestial man, who is called the King's son: *Give the King Thy judgments . . . and Thy justice unto the King's son. . . . The mountains shall bring peace to the people, and the hills in justice. . . . They shall fear Thee with the sun, and before the moon, a generation of generations. . . . In His days shall the just flourish; and abundance of peace, till the moon be no more* (Ps. lxxii. 1, 3, 5, 7). By the sun is signified love; by the moon, faith; by the mountains and the hills, the Most Ancient Church; by a generation of generations, the churches after the flood. It is said "till the moon be no more" because faith will be love. See also what is said in Isaiah (xxx. 26). Such was 3
the Most Ancient Church, and such was its doctrine. But at this day the church is entirely different. For faith at this day precedes; but through faith charity is given by the Lord, and then charity becomes the principal thing. It follows from this that when in the most ancient time they made confession of faith, and so separated faith from love, doctrine was falsified. They who thus falsified doctrine, or separated faith from love, or made profession of faith alone were then called Cain; and such a thing with them was an enormity.

338. Verse 1. *And the man knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man, Jehovah.* The man and Eve, his wife, as is known, mean

the Most Ancient Church. Its first offspring or first-born is faith, which is here called Cain; her saying, "I have gotten a man, Jehovah," signifies that with those called Cain, faith was recognized and acknowledged as a thing by itself.

339. That by the man and his wife the Most Ancient Church is signified, has been sufficiently shown in the three preceding chapters, so that it cannot be doubted. And as the man and his wife were the Most Ancient Church, it is therefore evident that its conception and bringing forth can be no other than has been said. It was customary with the most ancient people to give names, and by names to signify things, and thus establish a genealogy. For the things pertaining to the church are thus related, one being conceived and born of another, as in generation. It is therefore common in the Word to call such things in the church, conception, birth, offspring, children, little ones, sons, daughters, young men, and so on. The prophetical writings are full of such examples.

340. *She said, I have gotten a man, Jehovah.* That this signifies that with those who were called Cain, faith was recognized and acknowledged as a thing by itself, is manifest from what was said at the beginning of this chapter. Before, it was as if they knew not what faith was, because they had perception of all things that were of faith. But when they began to make a distinct doctrine of faith, then they brought forth the things that they had perception of and reduced them to doctrine, and called it "I have gotten a man, Jehovah," as if they had found out something new. And thus what had been written on the heart was made a matter of outward knowledge. Every thing new in ancient times they called by a name, and in this way set forth what the names involved — as for example, what Ishmael signifies — that Jehovah had heard her affliction (Gen. xvi. 11); Reuben — that Jehovah had looked upon her affliction (Gen. xxix. 32); Simeon — that Jehovah had heard that

she was little loved (ver. 33); Judah — "This time will I praise Jehovah" (ver. 35); and an altar built by Moses was called, "Jehovah is my banner" (Exod. xvii. 15). Here doctrine itself, of faith, is called "I have gotten a man, Jehovah," or Cain.

341. Verse 2. *And again she bare his brother Abel; and Abel was a shepherd of the flock, and Cain was a tiller of the ground.* The second offspring of the church is charity, which is signified by Abel, and brother. A shepherd of the flock is one who does the good of charity. A tiller of the ground is one who is devoid of charity, howsoever much he may be in faith separated from love, which is no faith.

342. That the second offspring of the church is charity may be evident from what a church conceives and brings forth; which is none other than faith and charity. The same was signified by the first children of Leah from Jacob — by Reuben, faith; by Simeon, faith in act; by Levi, charity (Gen. xxix. 32–34). And for this reason the tribe of Levi received the priesthood, and represented the shepherd of the flock. Because charity is the second offspring of the church, it is called a brother and is named Abel.

343. That a shepherd of the flock is one who does the good of charity, every one may know, for it is a familiar figure in the Word of both the Old Testament and the New. He who leads and teaches is called a shepherd, and they that are led and taught are called the flock. He who does not lead to the good of charity and does not teach the good of charity is not a true shepherd, and he who is not led to good and does not learn what is good is not of the flock. That this is the signification of shepherd and flock it is really superfluous to confirm from the Word, but yet the following passages may be cited — in Isaiah: *The Lord shall give the rain of thy seed wherewith thou sowest the ground, and bread of the increase of the ground.*

. . . *In that day shall He feed thy cattle in a large pasture* (xxx. 23). Here "bread of the increase of the ground" is charity. Again: *The Lord Jehovih . . . shall feed His flock like a shepherd, He shall gather the lambs in His arm, and carry them in His bosom, and shall gently lead those that are with young* (xl. 11). In David: *Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest upon the cherubim, shine forth* (Ps. lxxx. 1). In Jeremiah: *I have likened the daughter of Zion to one that is comely and delicate; shepherds shall come unto her with their flocks, they shall pitch their tents against her round about; they shall feed down every one his space* (vi. 2, 3). In Ezekiel: *Thus saith the Lord Jehovih . . . I will multiply them as a flock of men, as the flock of holy things, as the flock of Jerusalem in her appointed times; so shall the waste cities be filled with flocks of men* (xxxvi. 37, 38). In Isaiah: *All the flocks of Arabia shall be gathered unto thee, the rams of Nebaioth shall minister unto thee* (lx. 7). They that lead the flock to good of charity are those who gather the flock, and they that do not lead to good of charity are those who scatter them; for all gathering together and union is of charity, and all dispersion and disunion is from want of charity.

344. Of what advantage is faith, or knowledge outward and inward, and doctrine of faith, but that a man may become such as faith teaches? The primary thing that it teaches is charity (Mark xii. 28–34; Matt. xxii. 34–40). This is the end of all that it has in view. If this be not effected, what is knowledge or doctrine but a thing of naught?

345. That a tiller of the ground is one who is devoid of charity, howsoever much he may be in faith separated from love, which is no faith, may be evident from what follows — that Jehovah had not respect unto his offering, and that he slew his brother — that is destroyed charity, signified by Abel. They were said to till the ground who had regard

for corporeal and worldly things — as is evident from what is told in chapter III. 19, 23, where it is said that the man was sent forth from the garden of Eden "to till the ground."

346. Verse 3. *And it came to pass at the end of days that Cain brought of the fruit of the ground an offering unto Jehovah.* By "the end of days" is meant in process of time; by "the fruit of the ground," works of faith without charity; by "an offering unto Jehovah," the worship therefrom.

347. That by "the end of days" is meant in process of time, any one may see. This doctrine which is called Cain, in its first beginning, when it was yet in simplicity, does not appear to have been so unacceptable as afterward; which is evident from the fact that they called the offspring gotten, "a man, Jehovah." And thus in its beginning faith was not so much separated from love as "at the end of days," or in process of time — as is usual with every doctrine of true faith.

348. That by "the fruit of the ground" are meant works of faith without charity, is also plain from what follows. For works of faith without charity are works of no faith, in themselves dead, since they are only of the external man. It is thus written of them in Jeremiah: *Wherefore doth the way of the wicked prosper? . . . Thou hast planted them, yea, they have taken root; they have grown, yea, they bring forth fruit; Thou art near in their mouth, and far from their reins. . . . How long shall the land mourn, and the herb of every field wither* (xii. 1, 2, 4)? They are "near in the mouth but far from the reins" who are of faith separated from charity; of whom it is said that "the land mourneth." And in the same prophet such works are called "the fruit of his doings": *The heart is deceitful above all things, and it is desperate, who knoweth it? I Jehovah search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his*

doings (xvii. 9, 10). And in Micah: *The land shall be in desolation, because of them that dwell therein, because of the fruit of their doings* (vii. 13). But it is declared in Amos that such fruit is no fruit, or that such work is dead, and that it perishes, fruit and root: *I destroyed the Amorite before them, whose height was like the height of the cedars; and he was strong as an oak; yet I destroyed his fruit from above and his roots from beneath* (ii. 9). And in David: *Their fruit shalt Thou destroy from the earth, and their seed from among the sons of men* (Ps. xxi. 10). On the other hand, the works of charity are living, and it is said of them that they "take root downward and bear fruit upward"—as in Isaiah: *The escaped of the house of Judah that remain shall again take root downward and bear fruit upward* (xxxvii. 31). To "bear fruit upward" is from charity. Such fruit is called "the fruit of excellence" in the same prophet: *In that day shall the branch of Jehovah be for beauty and for glory, and the fruit of the earth for excellence and adornment to the rescued of Israel* (iv. 2); and it is "the fruit of salvation," as it is called in the same prophet: *Drop down ye heavens from above, and let the skies pour down justice; let the earth open, and let them bring forth the fruit of salvation, and let justice spring up together. I Jehovah will create this* (xlv. 8).

349. That by an offering [or gift] is meant worship may be evident from the representatives of the Jewish Church, in which sacrifices of every kind, as well as the first-fruits of the earth and of all its products, and the oblation of the first born, were called offerings, in which their worship consisted. And since they all represented heavenly things, and all had reference to the Lord, true worship was signified by these offerings, as may be known to every one. For what is a representative without the thing it represents, or what is an external without the internal, but a kind of idol, and devoid of life? The external has life from internals, or

through internals from the Lord. Hence it is evident that the offerings of a representative church all signify worship of the Lord — concerning the particulars of which, by the Lord's Divine mercy, hereafter. That worship is meant by 2 offerings in general may be evident in the prophets in different places — as in Malachi: *Who may abide the day of His coming? . . . He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto Jehovah offerings in justice. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old and as in ancient years* (iii. 2–4). An offering in justice is an internal offering, which the sons of Levi, or holy worshippers, will offer; "the days of old" are the Most Ancient Church; "the ancient years" are the Ancient Church. In Ezekiel: *In the mountain of My holiness, in the mountain of the height of Israel . . . all the house of Israel shall worship Me, that whole land; there will I be favorable unto them, and there will I require your oblations and the first-fruits of your offerings in all your holy things* (xx. 40). Oblations and the first-fruits of the offerings in the holy things are likewise works made holy by charity from the Lord. In Zephaniah: *From beyond the rivers of Ethiopia My worshippers . . . shall bring Mine offering* (iii. 10). Ethiopia stands for those who possess celestial things, which are love, charity, and works of charity.

350. Verse 4. *And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And Jehovah had respect unto Abel and to his offering.* By Abel here as before is signified charity; by "the firstlings of his flock" the holy, which is of the Lord alone; by "the fat," the celestial itself, which also is of the Lord; that "Jehovah had respect unto Abel, and to his offering" signifies that the things which are of charity, and all worship therefrom, were grateful unto the Lord.

351. That Abel signifies charity, has been shown before.

Charity means love toward the neighbor, and mercy; for one who loves the neighbor as himself, also has pity on him when he suffers, as on his very self.

352. That a firstling of the flock signifies what is of the Lord alone, may be evident from the first-born in the representative church, all of which were holy because they looked to the Lord, Who alone is the First-born. Love and its faith is the first-born. All love is of the Lord, and no whit of love is of man; wherefore the Lord alone is the First-born. This was represented in the ancient churches by the first-born of man and beast being holy unto Jehovah (Exod. xiii. 2, 12, 15); and by the tribe of Levi — which in the internal sense signifies love — though he was born after Reuben and Simeon — who in the internal sense signify faith — being accepted in place of all the first-born and made the priesthood (Num. iii. 40–46; viii. 14–20). In respect to the Lord being the First-born of all, as to His Human essence, it is thus written in David: *He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation; I will also make him My First-born, high above the kings of the earth* (Ps. lxxxix. 26, 27); and in John: *Jesus Christ the First-born of the dead, and the Prince of the Kings of the earth* (Rev. i. 25). Observe that the first-born of worship signify the Lord; and the first-born of the church signify faith.

353. As to the signification of "fat" — that it is the celestial itself, which is of the Lord — the celestial is all that is of love. Faith also is celestial when it is from love; charity is celestial; every good of charity is celestial — all which were represented by the fats of the sacrifices, and specially by the fat upon the liver or its caul, the fat upon the kidneys, the fat that covers the intestines, and upon the intestines. These were holy, and were offered up on the altar (Exod. xxix. 13, 22; Lev. iii. 3, 4, 14; iv. 8, 9, 19, 26, 31, 35; viii. 16, 25). And they were therefore called "the bread of the offering by fire, for a rest unto Jehovah"

(Lev. iii. 14, 16). And on this account the Jewish people were forbidden to eat any fat of beasts; and this was proclaimed "a statute for ever throughout your generations" (Lev. iii. 17; vii. 23, 25). This was because that Church was such that they did not acknowledge internal, still less, celestial things. That fat signifies what is celestial, and the 2
goods of charity, is evident in the prophets — as in Isaiah: *Wherefore do ye weigh silver for that which is not bread? and your labor for that which satisfieth not? Hearkening hearken unto Me, and eat ye that which is good, and let your soul delight itself in fatness* (lv. 2). In Jeremiah: *I will fill the soul of the priests with fatness, and My people shall be satisfied with My good* (xxxi. 14); where it is very evident that fatness is not meant, but celestial-spiritual good. In David: *They shall be filled with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of lives; in Thy light shall we see light* (Ps. xxxvi. 8, 9); where fatness and the fountain of life stand for the celestial, which is of love; the river of Thy pleasures and light, for the spiritual, which is of faith from love. In the same: *My soul shall be satisfied with marrow and fatness, and my mouth shall praise Thee with lips of songs* (Ps. lxiii. 5). Here likewise fat stands for the celestial, and "lips of songs" for the spiritual. That it is the celestial is very evident, for the soul shall be satisfied. The first-fruits themselves, which were the first-born of the earth, were therefore called the fat (Num. xviii. 12). Because there 3
are innumerable genera, and still more innumerable species of celestial things, they are thus described together in the song which Moses recited before the people: *Butter of kine, and milk of the flock, with fat of lambs, and of rams, sons of Bashan, and he-goats, with the fat of kidneys of wheat; and the blood of the grape thou shalt drink, pure wine* (Deut. xxxii. 14). No one can know at all what these particulars signify except from the internal sense. Without

the internal sense no one can know what is meant by butter of kine, by milk of the flock, by fat of lambs, by fat of rams and of he-goats, by sons of Bashan, by the fat of kidneys of wheat, and the blood of the grape. Without the internal sense these would be words and nothing more; and yet they all and each signify genera and species of celestial things.

354. *Jehovah had respect unto Abel and to his offering.* That this signifies that the things of charity and all worship therefrom were grateful to the Lord, has been shown already, as regards both Abel and his offering.

355. Verse 5. *And unto Cain and to his offering He had not respect. And Cain's wrath was kindled greatly, and his countenance fell.* By Cain, as was said before, is signified faith separated from love, or the doctrine that faith can be separated; "to his offering he had not respect" signifies, as before, that his worship was not accepted; that "Cain's wrath was kindled," and that "his countenance fell," signifies that the interiors were changed — which when they are changed are said to fall.

356. That by Cain is signified faith separated from love, or the doctrine that faith can be separated; and that "to his offering He had not respect" signifies that his worship was not accepted, has been already shown.

357. That Cain's wrath being kindled signifies that charity had departed, may be evident from what follows, that he slew his brother Abel, by whom charity is signified. Anger is a general affection resulting from whatever is opposed to self-love and its desires. This is manifestly perceived in the world of evil spirits; for there is a common anger there against the Lord, because they are in no charity but in hatreds. Whatever does not favor self-love and love of the world excites opposition, which is manifested by anger. Anger, wrath, and also fury are often in the Word predicated of Jehovah; but they are of man, and are attributed to Jehovah because it so appears — and for a rea-

son which has been explained before (n. 245). Thus in David: *He cast upon them the anger of His nostril, and wrath, and fury, and trouble, and a sending of evil angels. He levelled a path for His anger; He withheld not their soul from death* (Ps. lxxviii. 49, 50.) Not that Jehovah ever puts forth anger against any one, but they against their own selves; nor does He as is said send evil angels, but man draws them. And therefore it is added that "He levelled a path for His anger, and withheld not their souls from death." And so it is said in Isaiah: *Unto Jehovah shall he come, and all that were incensed against Him shall be ashamed* (xlv. 24); whence it is evident that anger signifies evils, or what is the same, departure from charity.

358. That by the countenance falling is signified that the interiors were changed, is evident also from the signification of the countenance and of its falling. Among the ancients the face signified the internals, for the reason that the internals shine forth through the face; and in the most ancient times men were such that the face was in perfect accord with the internals, so that every one could see from a man's face of what disposition or mind he was. For they held it to be a monstrous thing to show one thing by the face and think another. Simulation and deceit were then abominable. Thus it was that the internals were signified by the face. When charity shone from the face the countenance was said to be lifted up; and when the opposite, the countenance was said to fall. And therefore it is predicated of the Lord that He lifts up His countenance upon man — as in the Blessing (Num. vi. 26, and Ps. iv. 6) — by which is signified that the Lord gives man charity. What the falling of His countenance signifies is evident in Jeremiah: *I will not cause My countenance to fall toward you, for I am merciful, saith Jehovah* (iii. 12). The countenance of Jehovah is mercy. When He lifts up His countenance upon any one, it means that out of mercy He gives him charity. When He causes His countenance to

fall it is the reverse — that is, when man's countenance falls.

359. Verse 6. *And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?* "Jehovah said unto Cain" means that conscience dictated; that he was wroth and that his countenance fell, signifies as before that charity had departed, and the interiors were changed.

360. *Jehovah said unto Cain.* That this means that conscience dictated, has no need of confirmation; a similar expression has been explained before (n. 218, 219).

361. Verse 7. *If thou doest well is there not an uplifting? And if thou doest not well sin coucheth at the door. And unto thee shall be his desire, and thou shalt rule over him.* "If thou doest well . . . an uplifting" signifies, If thou willest well charity is with thee. "If thou doest not well sin coucheth at the door" signifies, If thou dost not will well there is no charity with thee, but evil. "Unto thee shall be his desire, and thou shalt rule over him" signifies, Charity would be with thee but cannot, because thou willest to rule over it.

362. The doctrine of faith that is called Cain is here described, which, as it separated faith from love separated it also from charity, which is the offspring of love. Wherever there is any church heresies arise; for the reason that when men fix their thoughts upon a single article of faith they make that the principal. For the nature of man's thought is such that while intent upon any thing, he places that before any other, especially when fancy claims it as his own discovery, and he is puffed up with the love of himself and of the world. There is nothing then that does not seem to consent and confirm, even to the extent that they almost swear that it is so, when yet it is false. So they who were called Cain made faith essential rather than love; and because they thus lived without love, both the love of self and the fantasy therefrom conspired to this.

363. The nature of the doctrine of faith which is called

Cain is evident from the description of it in this verse. From what follows in the verse it appears that charity might be adjoined to faith, but only in such wise that charity and not faith should rule. It is therefore said first, "If thou doest well is there not an uplifting?" by which is signified, If thou wishest well charity can be present. Doing well signifies, in the internal sense, willing well; for doing good comes from willing good. In the ancient time action and will made one. They saw the will from the act, for there was nothing of simulation. That a lifting up signifies that charity is present, is evident from what has been said before respecting the countenance — that lifting up the countenance is having charity, and a falling of the countenance is the opposite.

364. The second statement was, "If thou doest not well sin coucheth at the door"; which signifies, If thou dost not will well there is no charity, but evil. Every one may see that sin couching at the door is evil ready and wishing to enter in; for when there is no charity there is unmercifulness and hatred, and consequently all evil. Sin in general is meant by the devil — who is present, or his crew, when man is without charity. The only thing that will drive the devil and his crew away from the door is love to the Lord and the neighbor.

365. The third statement is, "Unto thee shall be his desire, and thou shalt rule over him," by which is signified that charity desires to be with faith but cannot, because faith wishes to rule over it, which is contrary to order. So long as faith desires to rule, it is not faith; but when charity governs, it is faith; for the chief of faith is charity, as has been shown before. Charity may be compared to the flame which is the essential of heat and light, for heat and light are from it. Faith separate may be compared to light when it is without the heat of a flame. Then indeed it is light, but the light of winter, in which every thing becomes torpid and dies.

366. Verse 8. *And Cain said unto Abel his brother; and it came to pass when they were in the field, and Cain rose up against Abel his brother, and slew him.* That "Cain said unto his brother" signifies a lapse of time. By Cain is signified, as has been said, faith separate from love; by Abel charity, which is the brother of faith, and therefore he is here twice called brother; the field signifies whatever is of doctrine; that "Cain rose up against Abel his brother and slew him" signifies that faith separate extinguished charity.

367. These explanations have need of no confirmation by similar passages from the Word, except that charity is the brother of faith, and that a field signifies whatever is of doctrine. That charity is the brother of faith may be evident to every one from the nature or essence of faith. Their brotherhood was represented also by Esau and Jacob; and therefore they strove about the primogeniture and the dominion pertaining to it. It was represented also by Perez and Zerah, sons of Thamar by Judah (Gen. xxxviii. 28–30), where also primogeniture is involved; and it was represented by Ephraim and Manasseh (Gen. xlviii. 13, 14), in like manner treating of primogeniture and the dominion therefrom. So likewise was it represented by others. For both faith and charity are offspring of the church. Faith is called a man — as Cain, in the first verse of this chapter; and charity, a brother — as in Isaiah (xix. 2), Jeremiah (xiii. 14), and other places. The union of faith and charity is called "the covenant of brethren"
2 (Amos. i. 9). Such being the signification of Cain and Abel, it was represented also, as was said, by Jacob and Esau. That Jacob in like manner desired to supplant Esau, is evident also in Hosea: *To visit upon Jacob his ways, He will recompense him according to his doings; he supplanted his brother in the womb* (xii. 2, 3). But that Esau, or charity represented by Esau, will yet have dominion is evident from the prophetic prediction of Isaac their father:

By thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou dost rule, that thou shalt break his yoke from off thy neck (Gen. xxvii. 40) — or, what is the same, the church of the gentiles, or the new church represented by Esau, and the Jewish church represented by Jacob. For this reason it is so often said that they should acknowledge the gentiles as brethren; and in the church of the gentiles or primitive church all were called brethren, from charity. "They that hear the Word and do it" are also called brethren by the Lord, in Luke (viii. 21). "They that hear" are those who have faith; "they that do" are those who have charity; but they that hear or say they have faith, and do not, or have not charity, are not brethren, for He likens them to the foolish (Matt. vii. 24, 26).

368. That a field signifies doctrine, and so whatever is of doctrine concerning faith and charity, is evident from the Word. In Jeremiah: *O My mountain in the field, I will give thy substance, all thy treasures, for a spoil* (xvii. 3), where "the field" stands for doctrine, "substance" and "treasures," for the spiritual riches of faith, or things which are of the doctrine of faith. In the same: *Shall the snow of Lebanon fail from the rock of My field* (xviii. 14)? Of Zion it is foretold when there is no doctrine of faith, that it *shall be ploughed as a field* (Jer. xxvi. 18; Micah iii. 12). In Ezekiel: *He took of the seed of the land and planted it in a field of sowing* (xvii. 5). Here the church and its faith are treated of; for doctrine is called a field, from seed. In the same: *And all the trees of the field shall know that I, Jehovah, bring down the high tree* (xvii. 24). In Joel: *The field is wasted, the ground mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth, the husbandmen are ashamed . . . the harvest of the field is perished. . . . All the trees of the field are withered* (i. 10–12). Here the field stands for doctrine, trees for knowledges, and husbandmen for worshippers. In David:

Let the field exult, and all that is therein; then shall all the trees of the wood sing (Ps. xcvi. 12). A field cannot exult, nor trees of the wood sing, but things that are in man, which are knowledges of faith. In Jeremiah: *How long shall the land mourn, and the herb of every field wither* (xii. 4)? So neither can the earth nor the herb of the field mourn, but what is in man when laid waste. Likewise in Isaiah: *The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands* (lv. 12). The Lord also calls doctrine of faith a field, where He foretells of the consummation of the age: *Two shall be in the field, one shall be taken and the other left* (Matt. xxiv. 40; Luke xvii. 36). There as here by the field is meant doctrine of faith, both false and true. Because the field is doctrine, whoever receives any seed of faith — man, the church, and the world — is also called a field.

369. Now from this follows the signification of the words, "When they were in the field Cain rose up against Abel his brother and slew him," namely, that while both, faith as well as charity, were from the doctrine of faith, yet faith separate from love could not but make charity as nothing, and thus extinguish it. And so men are wont to do at this day who say with their mouth that faith alone saves, though they do no work of charity. Thus in the very hypothesis, they extinguish charity; while yet they know and with the lips confess that faith is not saving if there is not love.

370. Verse 9. *And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?* "Jehovah said unto Cain" signifies a certain state of perception from within, which dictated respecting charity or the brother Abel; "he said, I know not; am I my brother's keeper?" signifies that it made nothing of charity, to which it was not willing to be a servant, and thus that it totally rejected whatever was of charity. Such did their doctrine become.

371. By Jehovah's speaking the most ancient people signified perception, for they knew that the Lord enabled them to perceive. This perception could not continue longer than while love was the principal thing. When love to the Lord ceased, and consequently love toward the neighbor, perception was lost; and so far as love remained, perception remained. This perceptive gift was peculiar to the Most Ancient Church; but after faith was separated from love, as among the people after the flood, and charity was given through faith, then conscience succeeded perception — which also dictates, but in another way; of which by the Divine mercy of the Lord hereafter. When conscience dictates it is likewise said in the Word that Jehovah speaks, for conscience is formed of things revealed and of knowledges from the Word. And when the Word speaks or dictates, it is the Lord Who speaks. Nothing therefore is more common even at this day, when a matter of conscience or of faith is referred to, than to say "the Lord says."

372. To be a keeper signifies to serve — as keepers of the door or keepers of the threshold, in the Jewish church. Faith is called the keeper of charity from the fact that it ought to serve it; but it was according to the principles of that doctrine [represented by Cain] that faith should rule, as was said at verse 7.

373. Verse 10. *And He said, What hast thou done? The voice of thy brother's bloods crieth unto Me from the ground.* "The voice of thy brother's bloods" signifies violence inflicted upon charity; bloods crying signifies accusation of guilt; the ground, a schism or heresy.

374. That "the voice of bloods" signifies violence done to charity is evident from many places in the Word where the "voice" is taken for every thing that accuses, and "blood" for every sin, especially for hatred; since whoever hates his brother kills him in his heart, as the Lord teaches: *Ye have heard that it was said to them of old*

time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you that whosoever is angry with his brother without cause shall be in danger of the judgment; but whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire (Matt. v. 21, 22). These words mean degrees of hatred. Hatred is contrary to charity; and kills it in whatever way it can, if not with the hand, yet in spirit. There are none but external restraints which withhold from doing it with the hand. All hatred therefore is "blood." Thus in Jeremiah: *Why makest thou thy way good to seek love? . . . Also in thy skirts are found the bloods of the*
2 *souls of the innocent poor* (ii. 33, 34). And because hatred is blood every iniquity is blood, for the fountain of all iniquity is hate — as in Hosea: *Swearing falsely, and lying, and killing, and stealing, and committing adultery, they rob, and bloods touch bloods. Therefore shall the land mourn, and every one that dwelleth therein shall languish* (iv. 2, 3). And in Ezekiel, where, concerning unmercifulness, it is said: *Wilt thou judge the city of bloods, and make known to her all her abominations? . . . A city that sheddeth bloods in the midst of her. . . . Thou art become guilty through thy blood that thou hast shed* (xxii. 2–4, 6, 9). And again: *The land is full of the judgment of bloods, and the city is full of violence* (vii. 23). And in Jeremiah: *Because of the sins of the prophets of Jerusalem, the iniquities of her priests, that have shed the blood of the just in the midst of her. They wander as blind men in the streets, they are polluted with blood* (Lam. iv. 13, 14). And in Isaiah: *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning* (iv. 4). Again: *Your hands are defiled with bloods, and your fingers with iniquity* (lix. 3). And in Ezekiel again, referring to the abomina-

tions of Jerusalem, which are called "bloods": *I passed by thee and saw thee trodden down in thy bloods, and I said unto thee, In thy bloods, live, yea, I said unto thee, In thy bloods, live* (xvi. 6, 22). The unmercifulness and hatred of the last times is also described by blood in the Apocalypse (xvi. 3, 4). It is said "bloods," in the plural, because all iniquitous and abominable things spring from hatred, as all good and holy things from love. Therefore he who hates his neighbor would kill him if he could, and kill him in whatever way he could. This is to do him violence, which is properly signified here by the word bloods.

375. "A voice crying" and "and the voice of a cry" are common expressions in the Word, and are applied to any case when a noise, or tumult, or disturbance, and also when anything auspicious occurs (as in Exod. xxxii. 17, 18; Zeph. i. 9, 10; Isa. lxv. 19; Jer. xlviii. 3). Here it stands for accusing.

376. It follows from what has been said that the bloods crying signifies an accusation of guilt; for they that use violence are held guilty. As in David: *Evil shall slay the wicked, and they that hate the righteous shall be held guilty* (Ps. xxxiv. 21). And in Ezekiel: *Thou city art become guilty through thy blood that thou hast shed* (xxii. 4).

377. That the ground here signifies a schism or heresy, is evident from the fact that the field signifies doctrine; and therefore the ground wherein the field was is a schism. Man himself is the ground, and also the field, because in him these things are implanted; for it is by the things implanted that he is man — a good and true man from goods and truths, an evil man and false, from evils and falsities. He who is in any doctrine is named therefrom, and he who is in any schism or heresy is named from that. Thus the ground stands here for the schism or heresy which was in man.

378. Verse 11. *And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's*

bloods from thy hand. "Cursed art thou from the ground" signifies that through schism he had become averted; "which hath opened her mouth" signifies that it taught; "to receive thy brother's bloods from thy hand" signifies that it did violence to charity and extinguished it.

379. That these things are signified is evident from what has gone before; and it has also been shown before that cursed signifies turned away (n. 245). For iniquities and abominations, or hatreds, are what turn man away, so that he looks downward only, to things corporeal and earthly, and thus to things that are of hell. This takes place when charity is sent into exile and extinguished; for then the bond is broken between the Lord and man. It is charity alone, or love and mercy, that conjoins; never faith without charity, for that is no faith; it is mere knowledge, such as even devils may have, whereby they can artfully deceive the just, and feign to be angels of light — as the worst preachers are sometimes wont to do, and with a zeal as if of piety, although nothing is less within them than what they profess with their mouth. Can any one be of so weak judgment as to believe that faith alone in the memory, or mere thought from it, can affect a man? When everybody knows from his own experience that no one esteems the words or the assent of another, whatever they are, when they do not come from the will or intention. It is the will and intention that make them pleasing, and conjoin one man with another. Willing is the very man — not thinking and saying what he does not will. A man acquires his nature and character from willing, because this affects him. And if he thinks what is good, then the essence of faith, or charity, is in the thought; for the will to do good is in it. But if he says that he thinks what is good and yet lives wickedly, he cannot will any thing but evil, and there is therefore no faith.

380. Verse 12. *When thou tillest the ground it shall no more yield unto thee her strength; a fugitive and a wan-*

derer shalt thou be in the earth. To till the ground signifies to foster this schism, or this heresy; no more to yield unto thee her strength signifies that it is barren; to be a fugitive and a wanderer in the earth is not to know what is true and good.

381. That to till the ground is to foster this schism or heresy, is evident from the signification of ground, of which just above; that its no more yielding its strength signifies that it is barren, is clear from that signification, and from the words themselves — as well as from the fact that they who make a profession of faith, without charity, profess no faith, as has been said.

382. That to be a fugitive and a wanderer in the earth signifies not to know what is true and good, is evident from the signification of fleeing and wandering in the Word — as in Jeremiah: *Her prophets and priests . . . have wandered as blind men in the streets, they are polluted with blood; those which they cannot they touch with their garments* (Lam. iv. 13, 14). Prophets here stand for those who teach; priests, for those who live accordingly; to wander as blind men in the streets is not to know what is good and true. In Amos: *A part of one field received rain, and the part of the field whereupon it rained not, withered; so two or three cities shall wander unto one city to drink waters, and shall not be satisfied* (iv. 7, 8). Here the part of the field upon which there was rain, is doctrine of faith from charity; the part or soil of the field whereon it rained not, is doctrine of faith without charity; to wander to drink waters is accordingly to inquire what the truth is. In Hosea: *Ephraim is smitten, their root is dried up,* 2 *they shall bear no fruit. . . . My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations* (ix. 16, 17). Ephraim stands for the understanding of truth, or for faith, because he was the first-born of Joseph; the root which was dried up stands for charity which cannot bear fruit; to wander

among the nations signifies that they do not know truth and good. In Jeremiah: *Go up against Arabia, and lay waste the sons of the east. . . . Flee ye, wander far off; the inhabitants of Hazor have let themselves down into the deep to dwell* (xlix. 28, 30). Arabia and the sons of the east stand for the possession of celestial riches, or things that are of love; and of these when vastated, fleeing and wandering, or being a fugitive and a wanderer, is predicated, since they yield nothing of good; and it is said of the inhabitants of Hazor, or of those who possess spiritual riches which are riches of faith, that they "let themselves down into the deep," or perish. In Isaiah, where the Valley of Vision is spoken of, or the fantasy concerning faith, that it can exist without charity, it is said — *All thy leaders wander away together, they were bound by reason of the bow . . . they fled afar off* (xxii. 3). In accordance with this signification it is said afterward, in the 14th verse, that he who makes confession of faith apart from charity is a fugitive and a wanderer, or that he knows nothing of truth and good.

383. Verse 13. *And Cain said unto Jehovah, Mine iniquity is greater than can be taken away.* "Cain said unto Jehovah" signifies a certain confession that he was in evil, from some internal grief; "mine iniquity is greater than can be taken away" signifies despair on account of it.

384. It is evident from this that something of good yet remained in Cain; but it appears from Lamech — of whom in verses 19, 23, 24 — that all good of charity afterward perished.

385. Verse 14. *Behold Thou hast driven me out this day from the faces of the ground, and from Thy faces shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass that every one that findeth me shall slay me.* "Driven out from the faces of the ground" signifies, being separated from every truth of the church; "from Thy faces shall I be hid" signifies, being

separated from every good of the faith of love; to be "a fugitive and a wanderer in the earth" is not to know what is true and good; "every one that findeth me shall slay me" means that every evil and falsity would destroy.

386. That "driven out from the faces of the ground" signifies being separated from every truth of the church, is evident from the signification of ground, which in the genuine sense is the church, or the man of the church; and hence it is whatever the church professes, as was said before. The predicate is according to the subject; and therefore one who wrongly makes profession of faith, or of a schism or heresy, is also called the ground; and here, accordingly, to be "driven out from the faces of the ground" is to be no longer in the truth of the church.

387. That "from Thy faces shall I be hid" signifies being separated from every good of the faith of love, is evident from the signification of the faces of Jehovah. The face of Jehovah, as was said before, is mercy, from which are all goods of the faith of love; and therefore goods of faith are here signified by faces.

388. To be a fugitive and a wanderer in the earth is, as before, not to know truth and good.

389. *Every one that findeth me shall slay me.* That this signifies that every evil and falsity would destroy him, follows from the above explanations. For the case is this: when a man divests himself of charity, he separates himself from the Lord. It is charity alone, or love toward the neighbor, and mercy, that conjoins man to the Lord. Without charity is disjunction; and when there is disjunction he is left to himself, or to his proprium. Then whatever he thinks is false, and whatever he wills is evil. These are what kill a man, or cause him to have nothing of life.

390. That they who are in falsity and in evil are in continual terror lest they be killed, is described in Moses: *And your land shall be a desolation, and your cities shall be a waste. . . . And as for them that are left of you, I will*

send a faintness into their heart, in the lands of their enemies, and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword, and they shall fall when none pursueth. And they shall dash every one against his brother, as it were before the sword, when none pursueth (Lev. xxvi. 33, 36, 37). And in Isaiah: *The treacherous deal treacherously; yea, with the treachery of the treacherous they deal treacherously. . . . And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare. . . . The transgression thereof shall be heavy upon it; therefore it shall fall and not rise again* (xxiv. 16–20). And in Jeremiah: *Behold, I will bring a fear upon thee . . . from all that be round about thee; ye shall be driven out, every man before him, and there shall be none to gather up him that wandereth* (xlix. 5). Again in Isaiah: *We will flee upon horses, therefore shall ye flee; and we will ride upon the swift, therefore shall they that pursue you be swift. A thousand from before the rebuke of one, and from before the rebuke of five shall ye flee* (xxx. 16, 17). Here and elsewhere in the Word they who are in falsity and evil are described as flying, and in fear lest they be slain. They are in fear in the presence of every one, because there is none to protect them. Every one who is in evil and falsity bears hatred toward the neighbor; and hence they desire to kill one another.

391. That they who are in falsity and in evil are all in fear, may be known very well from evil spirits in the other life. Those who have divested themselves of all charity flee and wander; and wherever they come, if to any societies, these instantly perceive what they are at their first approach — such perception is there in the other life. And they not only drive them away, but also punish them severely, even to the extent that they have a mind to kill them if it were possible. The evil very greatly delight to punish and tor-

ture one another, and find in this their highest pleasure; and, what until now has been unknown, falsity and evil are themselves the cause of it; since what any one desires to another returns upon himself. For falsity and evil have within them the punishment of falsity and evil, and consequently fear of punishment.

392. Verse 15. *And Jehovah said unto him, Therefore whosoever killeth Cain it shall be avenged sevenfold. And Jehovah set a mark upon Cain, lest any finding him should smite him.* "Whosoever killeth Cain, it shall be avenged sevenfold" signifies that to do violence to faith thus separated would be a sacrilege; "Jehovah set a mark upon Cain, lest any finding him should smite him" signifies that the Lord distinguished it, in a special manner, that it might be preserved.

393. Before it is shown that these things are signified in the internal sense, it must be known how the case is in respect to faith. The character of the Most Ancient Church was such that it acknowledged no faith but what was from love, so that they were unwilling even to mention faith; for they perceived all things of faith, by means of love from the Lord. And such are the celestial angels, of whom above. But as it was foreseen that the human race could not be of this character, but would separate faith from love to the Lord and make of faith a doctrine by itself, it was also provided that the separation should be made, and yet in such wise that through faith or through knowledges of faith they might receive charity from the Lord. Thus that knowing or hearing should precede, and by means of knowing or hearing, charity, that is, love to the neighbor and mercy, should be given by the Lord; which charity should not only be not separated from faith, but should even constitute the principal of faith. Then in place of the perception which they had in the Most Ancient Church, there succeeded conscience, acquired by faith adjoined to charity; which dictated not what was true, but that it was true,

and this because the Lord has so said in the Word. Such in great part did the churches after the flood become. Such was the Primitive Church, or the first church after the coming of the Lord. In this respect the spiritual angels are distinguished from the celestial angels.

394. Now as this was foreseen and was provided, lest the human race should perish in eternal death, it is here said that no one should do violence to Cain, by whom faith separated is signified; and that a mark was set upon him; that is, that the Lord distinguished it in a particular manner that it might be preserved. These are arcana which have never hitherto been disclosed; and they are what the Lord meant by what He said respecting marriage, and respecting eunuchs, in Matthew: *There are eunuchs which were so born from their mother's womb; and there are eunuchs which were made eunuchs of men; and there are eunuchs which made themselves eunuchs, for the Kingdom of God's sake. He that is able to receive it, let him receive it* (xix. 12). They are called eunuchs who are in the celestial marriage; so born from the womb, who are as the celestial angels; made of men, who are as the spiritual angels; and made by themselves, who are as angelic spirits, who live not so much from charity as from obedience.

395. *Whosoever killeth Cain, it shall be avenged sevenfold.* That this signifies that to do violence to faith thus separated would be a sacrilege, is evident from the signification of Cain as faith separated, and from the signification of seven as something sacred. The number seven, as is known, was held to be holy, on account of the six days of creation, and the seventh day, which is the celestial man, in whom is peace and rest — the sabbath. Hence it is that the number seven so often occurs in the rites of the Jewish church, and everywhere is held to be sacred. Hence both greater and less intervals of time were distinguished into sevens, and were called weeks — as the long periods to the coming of the Messiah (Dan. ix. 24, 25); and the seven

years called a week by Laban and Jacob (Gen. xxix. 27, 28). For the same reason the number seven is held to be holy or sacred wherever it occurs — as in David: *Seven times a day do I praise Thee* (Ps. cxix. 164). In Isaiah: *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days* (xxx. 26); where the sun is love; the moon, faith from love, which will be as love. As the periods of man's 2
regeneration are distinguished into six, before the seventh or the celestial man, so also are the periods of vastation, until nothing celestial remains — which was represented by the several captivities of the Jews, and by the last Babylonish captivity, which was for seven decades or seventy years. It is also said several times that the land should rest in her sabbaths. The same is represented by Nebuchadnezzar, in Daniel: *His heart shall be changed from man, and a beast's heart shall be given unto him; until seven times pass over him* (iv. 16, 23, 32). And in John, respecting the vastation of the last times: *I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues* (Apoc. xv. 1, 6, 7); and *The holy city shall they tread under foot forty and two months*, or six times seven (xi. 2). Again: *I saw . . . a book written within and on the back, sealed with seven seals* (v. 1). For the same reason the severities and increase of punishments were expressed by seven — as in Moses: *If for all this ye will not be obedient unto Me, then I will chastise you seven times more for your sins* (Lev. xxvi. 18, 21, 24, 28). In David: *Render unto our neighbors sevenfold into their bosom* (Ps. lxxix. 12). Now, because it was a sacrilege to do violence to faith — since, as was said, it should be of service — therefore it is said that "Whosoever killeth Cain it shall be avenged sevenfold."

396. *Jehovah set a mark upon Cain, lest any . . . should smite him.* That this signifies that the Lord distinguished faith in a particular manner in order that it might be pre-

served, is evident from the signification of a mark and of putting a mark on any one, which is to distinguish — as in Ezekiel: *Jehovah said . . . Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that groan and sigh for all the abominations* (ix. 4). Here, to "set a mark upon the foreheads" does not mean a mark or line upon the foreheads, but to distinguish from others. So in John, it is said that the locusts should hurt *only the men which had not the mark of God upon their foreheads* (Apoc. ix. 4). Here, also, to have the mark is to be distinguished from others. And in the same book we read of *a mark on the hand and upon the forehead* (xiii. 16). The Jewish Church represented what these things signify by binding the first and great commandment upon the hand and upon the forehead; concerning which it is written in Moses: *Hear, O Israel, Jehovah our God, Jehovah is one; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. . . . And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes* (Deut. vi. 4, 8; xi. 13, 18). By this was represented that they should distinguish the commandment respecting love above all the other commandments; from which it is evident what the sign upon the hand and forehead signifies. In Isaiah it is written — *I come to gather all nations and tongues, and they shall come and shall see My glory; and I will set a mark upon them* (lxvi. 18, 19). And in David: *O turn unto me and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thine handmaid. Set upon me a mark for good; and they that hate me shall see and be ashamed* (Ps. lxxxvi. 16, 17). What a mark is, is now evident from these passages. Let no one therefore suppose that any mark was placed upon a person called Cain; for the internal sense of the Word involves entirely different things from the sense of the letter.

397. Verse 16. *And Cain went out from the faces of*

Jehovah, and dwelt in the land of Nod, on the east of Eden. "Cain went out from the faces of Jehovah" signifies that he was separated from the good of the faith of love; that he "dwelt in the land of Nod" signifies outside of truth and good; "on the east of Eden" is near to the intellectual mind, where love reigned before.

398. That to go "from the faces of Jehovah" signifies to be separated from the good of the faith of love, may be seen above, under verse 14; that he dwelt "in the land of Nod" signifies outside of truth and good, is evident from the signification of the word Nod, which is to be a wanderer and a fugitive; and that to be a wanderer and a fugitive is to be deprived of truth and good may also be seen above. That "on the east of Eden" is near to the intellectual mind where love reigned before, and near to the rational mind where charity reigned before, is evident from what was said above concerning the signification of the "east of Eden," namely, that the East is the Lord, and Eden is love. With the men of the Most Ancient Church the mind, which consists of will and understanding, was one; for the will therein was all, so that the understanding was of the will; for the reason that there was no distinction between love, which is of the will, and faith, which is of the understanding — because love was all, and faith was of love. But after faith was separated from love — as with those that were called Cain — no will any longer reigned; but in that mind the understanding governed in place of the will, or faith in the place of love; for which reason it is said that "he dwelt on the east of Eden." For, as has just been said, faith was distinguished, or a mark was set upon Cain, in order that faith might be preserved for use to the human race.

399. Verse 17. *And Cain knew his wife; and she conceived and bare Enoch; and he was building a city, and called the name of the city, after the name of his son, Enoch.* "Cain knew his wife, and she conceived and bare Enoch"

signifies that this schism or heresy produced from itself another, which is called Enoch; by the city that was built is signified all that was doctrinal and heretical therefrom. Because the schism or heresy was called Enoch, it is said that "the name of the city was called, after the name of his son, Enoch."

400. *Cain knew his wife and she conceived and bare Enoch.* That these words signify that this schism or heresy produced another from itself, follows manifestly from what has gone before; and from the first verse, where it is said that the Man and Eve his wife produced Cain. What follow therefore are similar conceptions and births, whether of the church or of heresies, whereof were formed a genealogy; for they are in like manner related. From one heresy conceived are born many.

401. That the heresy with all its doctrinal or heretical tenets, was called Enoch, is evident in some measure even from the name, which signifies instruction therefrom begun or initiated.

402. That by the city that was built is signified all the doctrinal and heretical tenets therefrom, is evident from the Word wherever the name of any city occurs. A city is never there meant, but something doctrinal or heretical. For to the angels it is entirely unknown what a city is, or any name of a city. They have no idea of a city, and cannot have; for they are in spiritual and celestial ideas, as has been shown before. But the angels perceive only what the cities signify. Thus by the Holy City, which is also called the Holy Jerusalem, nothing else is meant than the kingdom of the Lord, universal, or in each one in particular in whom the kingdom of the Lord is. And so by the city or the mount of Zion — by the latter is meant the
2 celestial of faith, by the former the spiritual of faith. And the celestial and the spiritual itself is also described by cities, palaces, houses, walls, the foundations of walls, bulwarks, gates, bars, and by the temple in the midst — as in

Ezekiel (xlviii), and in the Apocalypse (xxi. 15 to the end). In verses 2 and 10 of the same chapter it is called *the Holy Jerusalem;* in Jeremiah (xxxi. 38) *the city of Jehovah;* in David *the city of God, the Holy of the tabernacles of the Most High* (Ps. xlvi. 4); in Ezekiel the city is called *Jehovah there* (xlviii. 35). Of this city it is said in Isaiah — *The sons of the stranger shall build up thy walls. . . . All they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of Jehovah, The Zion of the Holy One of Israel* (lx. 10, 14). In Zechariah Jerusalem is called *The City of Truth*, and Mount Zion, *The Mountain of Holiness* (viii. 3). "The City of Truth" or Jerusalem there signifies the spiritual things of faith, and "The Mountain of Holiness" or Zion, the celestial things of faith. As celestial and spiritual things 3
of faith were represented by the city, so all things of doctrine were signified by the cities of Judah and Israel; which whenever named signify some point of doctrine in particular — but what, no one can know except from the internal sense. Doctrines being signified by cities, heretical doctrines were also signified; and when named, they signify some heretical doctrine in particular. For the present it can only be shown, from the following passages, that in general a city signifies some doctrine or heresy. In 4
Isaiah: *In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah Zebaoth; one shall be called the city of Heres* (xix. 8). This is said respecting the knowledge of spiritual and celestial things at the time of the Lord's coming. Again in the same prophet, speaking of the Valley of Vision, or fantasy: *Thou art full of tumults, a tumultuous city, an exulting city* (xxii. 1, 2). In Jeremiah: *The cities of the south are shut up, and there is none to open them* (xiii. 19). This is said of those that are in the south or in the light of truth, and extinguish it. Again: *Jehovah hath purposed to destroy the wall of the daughter of Zion. . . . He hath*

made the rampart and wall to lament; they languished together. Her gates are sunk into the earth; He hath destroyed and broken her bars (Lam. ii. 8, 9). Here every one may see that by the wall, rampart, gates, and bars, no other things than truths of doctrine are meant. So in Isaiah: *This song shall be sung in the land of Judah, We have a strong city; salvation will He appoint for walls and a bulwark. Open ye the gates, that the just nation that keepeth faithfulness may enter in* (xxvi. 1, 2). Again: *I will exalt Thee, I will confess Thy name. . . . Thou hast made of a city an heap, a defenced city a ruin. A palace of strangers shall not be built of the city forever. Therefore shall the strong people honor Thee, the city of the terrible nations shall fear Thee* (xxv. 1, 3). It is not any city that is referred to here; nor in the prophecy of Balaam: *Edom shall be a possession. . . . And out of Jacob shall one have dominion, and shall destroy the remnant from the city* (Num. xxiv. 18, 19). Any one may see that a city is not here meant by "city." Again in Isaiah: *The city of emptiness is broken down, every house is shut up, that none may enter; there is a crying in the streets because of the wine* (xxiv. 10, 11). Here "The city of emptiness" is put for emptiness of doctrine; streets, here and elsewhere, signify things pertaining to a city — that is falsities, or truths. In John—when the seventh angel poured out his vial, *The great city was divided into three parts, and the cities of the nations fell* (Apoc. xvi. 19). Any one may see here that "the great city" is a heresy; and that "the cities of the nations" are likewise heresies. It is also explained that the woman which he saw is "that great city" (xvii. 18). That the woman is such a church has been shown before.

403. From these passages the signification of a city is evident. But as all things are historically connected, they who abide in the sense of the letter cannot see but that a city was built by Cain, and called Enoch — although they

must also believe, from the sense of the letter, that the land was populous, notwithstanding that Cain was the first-born from Adam. So it stands in the historical series. But, as was said before, it was a custom with the most ancient people to arrange all things in the manner of history, under representative types; which to them was in the highest degree delightful. All things then appeared to them as it were to live.

404. Verse 18. *And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methushael; and Methushael begat Lamech.* All these names signify heresies, derived from the first which was called Cain; but as nothing is extant respecting them except the names, there is no need to say any thing about them. Something might be gathered from the derivations of the names; for example, what Irad signifies, that he descends from a city — thus from the heresy called Enoch; and so on.

405. Verse 19. *And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah.* By Lamech, who was the sixth in order from Cain, is signified vastation, so that there was no longer any faith; by his two wives is signified the origin of a new church — by Adah, the mother of the celestial and spiritual things of that church, and by Zillah, the mother of its natural things.

406. That by Lamech is signified vastation, or that there was no faith, may be evident from what is said in the verses following (23 and 24), that he had "slain a man to his wounding, and a boy to his hurt" where by a man is meant faith, and by a boy, or a child, charity.

407. The condition of a church is in general this, that in process of time it recedes from true faith, and finally ends in no faith. When there is no faith it is said to be vastated. It was so with the Most Ancient Church, among those who were called Cainites; and with the Ancient Church, which was after the flood; so also with the Jewish Church, which at the time of the coming of the Lord was

so vastated that they knew nothing of the Lord, that He would come to save them; still less did they know anything of faith in Him. And so has it been with the Primitive Church, or that after the coming of the Lord; which at this day is so vastated that there is no faith. And yet some nucleus of a church always remains; which they who are vastated as to faith do not acknowledge. And so it was with the Most Ancient Church; a remnant remained even down to the flood, and continued after the flood. This remnant of the church was called Noah.

408. When a church is so vastated that there is no longer any faith, then it first begins anew, or a new light shines forth, which in the Word is called the morning. The reason why the new light or morning does not come until the church is vastated, is, that the things which are of faith and of charity are commingled with things profane; and so long as they are commingled nothing of light or of charity can be insinuated, for tares destroy all the good seed. But when there is no faith, faith can no longer be profaned, because men no longer believe what is said. They that do not acknowledge and believe, but only know, cannot profane, as was said before. It is so with the Jews at the present day, who, as they live among Christians, cannot but know that the Lord is acknowledged by Christians as the Messiah, whom they have expected and still expect; but they cannot profane, because they do not acknowledge and believe. And so with the Mohammedans and Gentiles who have heard about the Lord. This was the reason why the Lord did not come into the world until the Jewish Church acknowledged and believed nothing.

409. The case was similar with the heresy called Cain, which in process of time was vastated. For it in fact acknowledged love, yet made faith the principal, and placed it before love. But the heresies derived from this gradually wandered from it; and Lamech, which was the sixth in order, entirely denied faith also. When this time arrived,

a new light or morning dawned; and a new church was formed, which is here named Adah and Zillah, who are called the wives of Lamech. They are called wives of Lamech, who was of no faith, like the internal and the external church of the Jews, who also were of no faith. These churches are also called wives in the Word. And this was represented by Leah and Rachel, the two wives of Jacob; of whom Leah represented the external church and Rachel the internal. These churches though they appear two are really one; for the external or representative without the internal is idolatrous or dead; but the internal with the external constitutes a church, and one and the same church, as Adah and Zillah do here. But because Jacob or the posterity of Jacob was like Lamech of no faith, the church could not remain there, but was transferred to gentiles who lived not in infidelity but in ignorance. Rarely if ever does the church remain with those that have truths among them when they are vastated; but is transferred to those that know nothing at all of truth, for these embrace faith much more easily than the former.

410. Vastation is of two kinds — first, of those who know and do not wish to know, or who see and do not wish to see. Such was that of the Jews, and such is that of Christians at the present day. The other is of those who know or see nothing, because they are ignorant. Of this kind were the gentiles, and of this kind too are the gentiles of the present day. When it is the last time of vastation with those who know and do not wish to know, or who see and do not wish to see, then the church arises anew — not with them, but with those whom they call gentiles. It was so with the Most Ancient Church, which was before the flood; with the Ancient Church, after the flood; and with the Jewish Church. The reason why new light then first shines forth is, as was said, that then they can no longer profane the things that are revealed; for they do not acknowledge and believe that they are true.

411. That the last time of vastation must come before a new church can arise, is declared by the Lord many times in the Prophets; and what relates to celestial things of faith is there called laying waste, and what relates to spiritual things of faith is called desolation, also consummation, and "cutting off"—as in Isaiah (vi. 9, 11, 12; xxiv. 1 to the end; xxiii. 8, and following verses; xlii. 15–18: Jeremiah xxv. 1 to the end: Daniel viii. 1 to the end; ix. 24 to the end: Zephaniah i. 1 to the end: Deut. xxxii. 1 to the end: Apoc. xv., xvi., and following chapters).

412. Verse 20. *And Adah bare Jabal; he was the father of the dweller in tents, and of cattle.* By Adah is signified, as before, the mother of celestial and spiritual things of faith; by Jabal, "father of the dweller in tents, and of cattle," is signified teaching concerning the holy things of love, and concerning the goods therefrom, which are celestial.

413. That by Adah is signified the mother of celestial things of faith is evident from her first born Jabal's being called "father of the dweller in tents and of cattle," which are celestial, because they signify holy things of love and the goods therefrom.

414. That dwelling in tents denotes the holy of love is evident from the signification of tents in the Word—as in David: *O Jehovah, who shall abide in Thy tent, who shall dwell in the mountain of Thy holiness? He that walketh uprightly and worketh justice, and speaketh truth in his heart* (Ps. xv. 1, 2). What it is to dwell in a tent or in the mountain of holiness is here described by holy acts of love—which are walking uprightly, and working justice. Again: *Their line is gone out through all the earth, and their speech to the end of the world. In them hath He set a tent for the sun* (xix. 4); where the sun stands for love. And again: *I will abide in Thy tent forever, I will trust in the covert of Thy wings* (lxi. 4); where the tent stands for what is celestial; the covert of the wings for the spiritual

therefrom. In Isaiah: *A throne is established in mercy, and one sat thereon in truth, in the tent of David, judging and seeking judgment and hastening justice* (xvi. 5). Here also the tent stands for the holy of love, as is indicated by the judging judgment and hastening justice. Again: *Look upon Zion, the city of our set feasts. Thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed* (xxxiii. 20); where the heavenly Jerusalem is spoken of. In Jeremiah: *Thus saith Jehovah, Behold I bring back* 2 *the captivity of Jacob's tents, and will have compassion on his dwelling places; and the city shall be builded upon her own heap* (xxx. 18). The captivity of tents stands for the vastation of things celestial, or holy things of love. In Amos: *In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old* (ix. 11); where likewise the tabernacle stands for what is celestial and the holy things thereof. In Jeremiah: *The whole land is spoiled, suddenly are My tents spoiled, My curtains in a moment* (iv. 20). And in another place: *My tent is spoiled and all My cords are broken; My sons are gone forth of Me, and they are not; there is none to stretch forth My tent any more and to set up My curtains* (x. 20); where the tent stands for what is celestial, and curtains and cords for spiritual things therefrom. Again: *Their tents and their flocks shall they take, they shall carry away for themselves their curtains and all their vessels and their camels* (xlix. 29). This is said of Arabia and the sons of the East, by whom are represented those who possess things celestial or holy. And again: *In the tent of the daughter of Zion the Lord hath poured out His fury like fire* (Lam. ii. 4)—denoting the vastation of celestial or holy things of faith. The reason why a tent is taken in the Word to rep- 3 resent the celestial and holy things of love is, that in ancient times they performed holy worship in their tents; and when they began to profane their tents by profane kinds of

worship, the tabernacle was built, and afterward the temple. Tents therefore signified the same as the tabernacle, and afterward the temple. For the same reason a holy man is called a tent, a tabernacle, and also a temple of the Lord. That a tent, the tabernacle, and the temple, have the same signification, is evident in David: *One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life, to behold Jehovah in pleasantness, and to inquire early in His temple. For in the day of trouble He shall keep me secretly in His tabernacle, in the covert of His tent shall He hide me; He shall lift me up upon a rock. And now shall my head be lifted up against mine enemies round about me; and I will offer* 4 *in His tent sacrifices of shouting* (Ps. xxvii. 4–6). In the highest sense the Lord as to His Human Essence is the tent, the tabernacle, and the temple. Hence every celestial man is so called; and every thing celestial and holy. Now, because the Most Ancient Church was more beloved by the Lord than the churches that followed it, and also because they dwelt among themselves alone, or in their own families, and so celebrated holy worship in their tents, therefore tents were accounted holier than the temple, which was profaned. In remembrance therefore the feast of tabernacles was instituted, when they gathered in the increase of the land — during which like the most ancient people, they dwelt in tents (Lev. xxiii. 39–44; Deut. xvi. 13; Hos. xii. 9).

415. *The father of cattle.* That this signifies good therefrom, or from the holy things of love, may be evident from what was shown above — at verse 2 of this chapter — that a shepherd of the flock signifies the good of charity. But here it is not shepherd but father, and not the flock but cattle that are named; and cattle, of which he is father, follows immediately after tents. It appears from this that the good is signified which comes from the holy of love; and that a habitation or fold of cattle is meant, or the

father of them that dwell in tents and in folds of cattle. And that these signify goods from the celestial things of love, is evident from the Word throughout — as in Jeremiah: *I will gather the remnant of My flock out of all the countries whither I have driven them, and I will bring them again to their folds, and they shall be fruitful and multiply* (xxiii. 3). In Ezekiel: *I will feed them in a good pasture, and upon the mountains of the height of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel* (xxxiv. 14) where folds and pastures stand for goods of love, of which fatness is predicated. In Isaiah: *He shall* 2 *give the rain of thy seed wherewith thou shalt sow the ground; and bread of the increase of the ground, it shall be fat and rich. In that day shall He feed thy cattle in a large pasture* (xxx. 23). Here by bread the celestial is signified; by the fat whereon the cattle should feed, the goods therefrom. In Jeremiah: *Jehovah hath redeemed Jacob. . . . And they shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah, to the wheat, and to the new wine, and to the oil, and to the sons of the flock and of the herd; and their soul shall be as a watered garden* (xxxi. 11, 12). The holy of Jehovah is here denoted by wheat and oil; and the goods therefrom by new wine and sons of the flock and of the herd, or of cattle. And again: *Shepherds with the flocks of their cattle shall come unto the daughter of Zion; they shall pitch their tents against her round about; they shall feed down every one his space* (vi. 3). The daughter of Zion stands for the celestial church, of which tents and flocks of cattle are predicated.

416. That holy things of love and the goods therefrom are signified, may be evident also from the fact that Jabal was not the first of the dwellers in tents and in folds of cattle; for it is said of Abel too, the second son of the

Man and Eve, that he was a shepherd of the flock, and Jabal was the seventh in succession from Cain.

417. Verse 21. *And his brother's name was Jubal; he was the father of all that play on the harp and pipe.* "His brother's name was Jubal" signifies the teaching of spiritual things of the same church; "the father of all that play on the harp and pipe" signifies truths and goods of faith.

418. In the preceding verse celestial things, which are of love, are treated of; in this, spiritual things, which are of faith. These are expressed by "the harp," and "the pipe." That spiritual things, which are of faith, are signified by stringed instruments, such as the harp and the like, is evident from many considerations. Such instruments and likewise singing in the worship of the representative church, represented nothing else. On this account there were so many singers and musicians. And this is because all heavenly joy produces gladness of heart; which was expressed by song, and afterward by stringed instruments which emulated and exalted the singing. And every affection of the heart has within it that it produces singing, and consequently what is of singing. The affection of the heart is
2 celestial; the singing therefrom is spiritual. That singing and its like signifies what is spiritual has also been evident to me from angelic choirs, which are of two kinds, celestial and spiritual. Spiritual choirs, from their vibratory singing tone, to which the sound of stringed instruments can be compared, are very different from the celestial — of which by the Divine mercy of the Lord hereafter. And furthermore, the most ancient people referred what was celestial to the province of the heart, and what was spiritual to that of the lungs; thus they ascribed something spiritual to whatever is of the lungs, as is the singing voice and its like, and so to the voice or tone of such instruments — for the reason, not only that the heart and lungs represent a kind of marriage, as of love and faith, but also that celestial angels belong to the province of the heart, and spiritual angels, to

that of the lungs. That such things are here meant may also be known from the fact that this is the Word of the Lord, in which there would be no life if it were only related that Jubal was the father of them that play on the harp and the pipe. Nor would it be of use to any one to know this.

419. As celestial things are holy things of love and the goods therefrom, so spiritual things are truths and goods of faith; for it is of faith to understand not only what is true, but also what is good. Knowledges of faith involve both. But to be such as faith teaches is celestial. Because faith involves both, they are signified by two instruments, the harp and the pipe. The harp as is well known is a stringed instrument; and it therefore signifies spiritual truth. But the pipe is intermediate between a stringed and a wind instrument; * and therefore it signifies spiritual good.

420. Various instruments are mentioned in the Word, and each has its own signification — of which by the Lord's Divine mercy in their proper places. Only what is said in David need now be referred to: *I will offer in the tent of Jehovah sacrifices of shouting; I will sing, and I will sing praises unto Jehovah* (Ps. xxvii. 6); where by tent is expressed what is celestial; by shouting, singing, and singing praises, what is spiritual therefrom. Again: *Sing unto Jehovah, O ye just. His praise is comely for the upright. Give thanks unto Jehovah upon the harp; sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skilfully with a loud noise. For the Word of Jehovah is right, and all His work is in truth* (Ps. xxxiii. 1–4) — meaning truths of faith, concerning which such things are said. Spiritual things or truths and goods of 2
faith were celebrated with the harp and psaltery and with singing, and the like; but the holy or celestial things of faith were celebrated with wind instruments, such as the

* Possibly a compound pipe, or organ, is here meant.

trumpet and its kind. It was for this reason that there were so many instruments about the temple, and that this or that was so often celebrated with certain instruments. Hence instruments like those that have been spoken of were taken for and meant the subjects themselves that were cele-
3 brated with them. Again: *I will confess to Thee with the psaltery, Thy truth, O my God; I will sing praises unto Thee with the harp, O Thou Holy One of Israel; my lips shall sing when I sing praises unto Thee, and my soul which Thou hast redeemed* (Ps. lxxi. 22, 23); where likewise truths of faith are meant. Again: *Sing unto Jehovah with thanksgiving, sing praises upon the harp unto our God* (cxlvii. 7); where thanksgiving refers to celestial things of faith, and for that reason Jehovah is named; and to sing praises upon the harp refers to spiritual things of faith, and therefore God is named. Again: *Let them praise the name of Jehovah in the dance; let them sing praises unto Him with the timbrel and harp* (Ps. cxlix. 3). The timbrel stands for good, and the harp for truth, which they praise.
4 Again: *Praise God with the sound of the trumpet; praise Him with the psaltery and harp; praise Him with the timbrel and dance; praise Him with stringed instruments and the pipe; praise Him with the loud cymbals; praise Him with the cymbals of shouting* (Ps. cl. 3–5). These instruments stand for goods and truths of faith, which are the subject of praise. Let no one suppose that so many instruments would be named if each had not its own signification. Again: *O send out Thy light and Thy truth; let them lead me; let them bring me unto the mountain of Thy holiness, and to Thy tabernacles; and I will go unto the altar of God, unto God the gladness of my joy; and upon the harp will I praise Thee, O God my God* (xliii. 3, 4)—referring
5 to knowledges of good and truth. In Isaiah: *Take a harp, go about the city . . . play well, sing many songs, that thou mayest be recalled to remembrance* (xxiii. 16)—referring to things which are of faith and the knowledges thereof. The

signification is yet more manifest in John: *The four animals, and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden phials full of odors, which are the prayers of the saints* (Apoc. v. 8). Any one may see that these had not harps, but that truths of faith were signified by harps; and goods of faith by "golden phials full of odors." In David they are called praises and thanksgivings that were made upon instruments (Ps. xlii. 4; lxix. 30). And in another place in John: *I heard a voice from heaven as the voice of many waters . . . I heard the voice of harpers harping with their harps; and they sang . . . a new song* (Apoc. xiv. 2, 3). And again: *I saw . . . men standing by the sea of glass having harps of God* (xv. 2). It is worthy of mention that angels and spirits distinguish sounds according to differences as to good and truth — not only of songs and instruments, but also of voices; and they admit none but such as are harmonious, so that there shall be concordance of sounds, and consequently of the instruments, with the nature and essence of good and truth.

421. Verse 22. *And Zillah, she also bare Tubal-Cain, the instructor of every artificer of brass and iron; and the sister of Tubal-Cain was Naamah.* By Zillah, as was said, is signified the mother of the natural things of this new church. By Tubal-Cain, instructing every artificer of brass and iron, is signified teaching of natural good and truth; by brass is signified natural good; by iron, natural truth; by Naamah, the sister of Tubal-Cain, is signified a similar church, or teaching of natural good and truth, outside of that church.

422. How the case was with this new church may be evident from the Jewish church. That was internal and external. Things celestial and spiritual constituted the internal; natural things, the external. The internal church was represented by Rachel; the external, by Leah. But because Jacob, or his posterity who are meant by Jacob in

the Word, were of such character that they wished nothing but external things, or worship in externals, Leah was given to Jacob before Rachel; and by Leah, weak in the eyes (Gen. xxix. 17), was represented the Jewish Church, but by Rachel a new church of the gentiles. For this reason in the prophets Jacob is taken in both senses; in one sense when the perverse Jewish Church is signified, and in the other when the true external church of the gentiles is signified. When the internal church is meant he is called Israel — as will, by the Divine mercy of the Lord, be shown hereafter.

423. Tubal-Cain is called the "instructor" of every artificer, not "father" as were the former sons Jabal and Jubal. The reason is that before there were no celestial and spiritual or internal things, and therefore, because they then first began, they are called "fathers"; while natural or external things existed before, but now were applied to internal things. For this reason he is not called the "father" but "instructor" of the artificer.

424. By an artificer in the Word is signified one who is wise, intelligent, knowing. Here by an "artificer of brass and iron" are signified such as are knowing in natural good and truth. So in John: *With violence shall Babylon, the great city, be thrown down, and shall be found no more at all. And the voice of harpers, and minstrels, and flute-players, and trumpeters, shall be heard no more at all in her; and no artificer of whatsoever craft shall be found any more at all in her* (Apoc. xviii. 21, 22). Harpers as before stand for truths, and trumpeters for goods of faith; an "artificer of whatsoever craft" stands for one who knows, or for knowledge of truth and good. In Isaiah: *The graven image an artificer melteth it, and the goldsmith covereth it over with gold, and casteth silver chains. . . . He seeketh unto him a wise artificer to prepare a graven image that shall not be moved* (xl. 19, 20). This denotes those who from fantasy devise falsity for themselves — which is the graven image — and teach it so that it appears as truth. In

Jeremiah: *They are at once brutish and foolish. The teaching of vanities, it is but a stock. Silver beaten into plates is brought from Tarshish; gold from Uphaz, the work of an artificer and of the hands of the goldsmith; blue and . . . raiment — they are all the work of the wise* (x. 8, 9) — signifying one who teaches falsities, and collects from the Word things with which to construct his fiction; and therefore it is called the teaching of vanities, and the work of the wise. Such were anciently represented by artificers who founded idols, or falsities, which they ornamented with gold, that is, seeming good; and silver, which is seeming truth; and with blue and raiment, that is, with natural things that are in apparent agreement.

425. That brass signifies natural good, has hitherto been unknown to the world; also that every metal named in the Word signifies some particular thing in the internal sense — as gold, celestial good; silver, spiritual truth; brass, natural good; iron, natural truth; and so with the rest; and in like manner stone and wood. Such things were signified by the gold, silver, brass, and wood in the ark and the tabernacle; and likewise in the temple — of which by the Divine mercy of the Lord hereafter. In the prophets it is clear that such things are signified — as in Isaiah: *Thou shalt suck the milk of the gentiles, and shalt suck the breast of kings. . . . For brass I will bring gold; and for iron I will bring silver; and for wood, brass; and for stones, iron; I will make thine officers peace, and thine exactors, justice* (lx. 16, 17); where the coming of the Lord, and His kingdom, and the celestial church are treated of. For brass gold, signifies for natural good celestial good; for iron silver, signifies for natural truth spiritual truth; for wood brass, signifies for bodily good natural good; for stones iron, signifies for sensual truth natural truth. In Ezekiel: *Javan, Tubal and Meshech they were thy traders; in the soul of man, and in vessels of brass they furnished thy commerce* (xxvii. 13). Tyre is here spoken of, by which are signified

those who possess spiritual and celestial riches; "vessels of brass" here stand for natural goods. In Moses: *A land whose stones are iron, and out of whose mountains thou mayest dig brass* (Deut. viii. 9). Here likewise stones stand for sensual truth; iron for natural or rational truth; and brass for natural good. Four animals or cherubim were seen by Ezekiel, whose feet *sparkled like the appearance of burnished brass* (i. 7). In this place likewise brass signifies natural good; for the foot of a man represents the natural. So Daniel saw *A man clothed in linen, and his loins were girded with gold of Uphaz, and his body was as a Tarshish . . . and his arms and his feet like the appearance of burnished brass* (x. 5, 6). That the brazen serpent (Num. xxi. 9) represented the sensual and natural good of the Lord, may be seen above.

426. That by iron is signified natural truth, is further evident from what is written in Ezekiel concerning Tyre: *Tarshish was thy merchant, by reason of the multitude of all riches; in silver, iron, tin, and lead they furnished thy fairs. . . . Dan and Javan and Meusal . . . furnished bright iron in thy fairs; cassia and calamus were in thy mart* (xxvii. 12, 19). From this and from what precedes and what follows in the same chapter, it is very evident that celestial and spiritual riches are signified; and that each particular thing has a special signification, and also the names; for the Word of the Lord is spirit, and not words.
2 In Jeremiah: *Can one break iron, iron from the north, and brass? Thy substance and thy treasures will I give for a spoil, without price; and that for all thy sins* (xv. 12, 13). Here iron and brass stand for natural good and truth; that it came from the north signifies the sensual and natural — for the natural relatively to the spiritual and celestial is as darkness or the north, to light or the south; or as the shade, which also is signified here by Zillah, who was the mother. That the substance and treasures are celestial and
3 spiritual riches is also very plain. In Ezekiel: *Take thou*

unto thee an iron pan, and set it for a wall of iron between thee and the city, and set thy face toward it, and it shall be besieged; and thou shalt lay siege against it (iv. 3). Here also it is evident that iron signifies truth. Strength is attributed to truth, because it cannot be resisted; and for that reason it is said of iron — by which truth or truth of faith is signified — that it breaks in pieces, and crushes — as in Daniel ii. 33, 40; and in John: *He that overcometh . . . to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of the potter shall they be broken to shivers* (Apoc. ii. 26, 27). Again: The woman brought forth *a man child, who is to rule all the nations with a rod of iron* (Apoc. xii. 5). That "a 4
rod of iron" is truth, which is the Lord's Word, is explained in John: *I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True; and in justice doth He judge and make war. . . . He was clothed in a garment dyed in blood; and His name is called The Word of God. . . . Out of His mouth went forth a sharp sword; and with it He shall smite the nations, and He shall rule them with a rod of iron* (Apoc. xix. 11, 13, 15).

427. Verse 23. *And Lamech said unto his wives, Adah and Zillah, Hear my voice ye wives of Lamech, and give ear unto my speech; for I have slain a man to my wounding and a boy to my hurt.* By Lamech vastation is signified, as before; that he "said unto his wives, Adah and Zillah, . . . give ear unto my speech" is confession, that is not made except where the church is — which, as has been stated, is signified by his wives. "I have slain a man to my wounding" signifies that faith was extinguished — faith, as before, being signified by a man; "a boy to my hurt" signifies that charity was extinguished. By a wound and hurt [or bruise] is signified that there was no more soundness — by a wound, that faith was desolated, by a bruise, that charity was devastated.

428. That vastation is signified by Lamech is very manifest from what is contained in this verse and in the following; for he says that he slew a man and a boy, and that Cain should be avenged seven fold and Lamech seventy and seven fold.

429. That faith is signified by a man is evident from the first verse of this chapter, in that Eve declared when she bare Cain, "I have gotten a man, Jehovah," by which the doctrine of faith was meant and was called "a man, Jehovah." It is evident also from what has been shown before respecting a man, as signifying understanding, which pertains to faith. That charity also was extinguished, which is called a boy or a child, is then evident, for whoever denies or kills faith, at the same time also denies and kills the charity that is born of faith.

430. A boy or child in the Word signifies innocence; and also charity, for there is no true innocence without charity, nor true charity without innocence. There are three degrees of innocence, which are distinguished in the Word by sucklings, infants, and children. And as there can be no true innocence without true love and charity, the three degrees of love also are signified by the same — that is by sucklings, infants, and children — which are tender love as of a suckling toward its mother or nurse, love like that of an infant toward its parents, and good will, as of a child toward its instructor. Thus in Isaiah: *The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them* (xi. 6). Here the lamb, kid, and calf stand for the three degrees of innocence and love; the wolf, leopard, and young lion, for their
2 opposities; a little child stands for charity. In Jeremiah: *Ye commit this great evil against your souls, to cut off from you man and wife, infant and suckling, out of the midst of Judah, to leave you none remaining* (xliv. 7). Man and wife stand for things relating to the understanding of truth

and the will of good; infant and suckling for the first degrees of love. That an infant and a little child are innocence and charity is very evident from the Lord's words in Luke: *They brought unto Jesus infants, that He should touch them. . . . And He said, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, whosoever doth not receive the kingdom of God as a little child he shall not enter therein* (xviii. 15–17). The Lord Himself is called a boy or child, in Isaiah (ix. 6), because He is innocence itself and love itself; and in the same place He is called *Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace.*

431. That by a wound and a bruise is signified that there was no more soundness — in particular, by a wound that faith was desolated, and by a bruise that charity was vastated, is evident from a wound's being predicated of a man, and a bruise of a boy. By the same words is described the desolation of faith and the vastation of charity in Isaiah: *From the sole of the foot even unto the head there is no soundness in it, but wound, bruise, and recent blows; they have not been pressed, neither bound up, neither mollified with oil* (i. 6). Here a wound is predicated of desolated faith, a bruise of vastated charity, and blows of both.

432. Verse 24. *If Cain shall be avenged seven fold, Lamech also seventy and seven fold.* This signifies that they extinguished the faith meant by Cain, to violate which was a sacrilege; and at the same time the charity to be born of faith, which was a much greater sacrilege; and that there was condemnation therefor, which is meant by being avenged seventy and seven fold.

433. That Cain being avenged "seven fold" signifies that it was a sacrilege to violate the faith separate understood by Cain, may be seen as shown at verse 15; and that by "seventy and seven fold" is signified what is much more

a sacrilege, and that there is condemnation therefor, may be evident from the signification of "seventy and seven fold." The number seven is holy, on account of the fact that the seventh day signifies the celestial man, the celestial church, the celestial kingdom, and in the highest sense the Lord Himself. For this reason wherever it occurs in the Word the number seven signifies holy, or sacred; and the holiness, or sacredness is predicated of the things or according to the things treated of. And from this comes the signification of the number seventy, which comprehends seven ages — for an age in the Word is ten years. When any thing most holy, or most sacred was to be expressed, it was said "seventy fold" or "seventy times"— as when the Lord said they should forgive their brother *not until seven times, but until seventy times seven* (Matt. xviii. 21, 22); by which is meant that they should forgive as many times as he sins, so that it should be without end, or should be eternal — which is holy. And here, that he should be avenged "seventy and seven fold" is condemnation because of the violation of what was most sacred.

434. Verse 25. *And the man knew his wife again; and she bare a son, and called his name Sheth. For God hath appointed me another seed instead of Abel; for Cain slew him.* By the man and his wife here the new church is meant, signified before by Adah and Zillah; his son whose name she called Sheth, signifies a new faith by which comes charity; that "God appointed another seed instead of Abel, for Cain slew him" signifies that charity, which Cain separated and extinguished, was now given by the Lord to this church.

435. That the new church signified before by Adah and Zillah is here meant by the man and his wife, no one can know or conclude from the sense of the letter, since the man and his wife had before signified the Most Ancient Church and its posterity; but from the internal sense it is evident, and also from the fact that presently, in verses 2

and 3 of the following chapter, it is said again of the man and his wife that they begat Sheth — though there, where the first posterity of the Most Ancient Church is signified, in entirely different words. There would have been no need to say the same here if nothing else were signified in this place; just as in the first chapter, where the creation of man and of the fruits of the earth and the beasts is treated of, and then again in the second chapter — for the reason, as was explained, that in the first chapter the creation of the spiritual man was treated of and in the following chapter the creation of the celestial man. When there is such a repetition of one and the same person or thing, it has a different signification in the one case from what it has in the other; but what is signified can never be known except from the internal sense. The series of things itself likewise confirms it. Moreover man and wife are common words, signifying the church that is treated of and from which are other things.

436. That by his son whose name was called Sheth, is signified a new faith through which comes charity, is evident from what has been said above, and where it is said of Cain that a mark was set upon him lest any one should slay him. For the series is as follows: — Faith separated from love was signified by Cain; charity, by Abel; that faith separated extinguished charity was signified by Cain's slaying Abel; and that faith should be preserved, for the reason that through it charity might be implanted by the Lord, was signified by Jehovah's setting a mark upon Cain lest any one should slay him; that afterward through faith the holy of love and good therefrom was given by the Lord, was signified by Jabal, whom Adah bare; and that the spiritual of faith was given is signified by his brother Jubal; and that from these there was natural good and truth is signified by Tubal Cain, whom Zillah bare. In these two verses is the conclusion and thus a summary of the series, to this effect — that the man and his wife signify the new

church, before called Adah and Zillah ; and Sheth, the faith through which charity is implanted. In the following verse Enosh signifies the charity implanted by faith.

437. That Sheth here signifies a new faith through which there was charity, is explained by his name, that he was so called "because God appointed another seed instead of Abel ; for Cain slew him." "God appointed another seed" signifies that the Lord gave another faith ; "another seed" is a faith through which there would be charity. That seed signifies faith may be seen above, at n. 255.

438. Verse 26. *And to Sheth, to him also was born a son, and he called his name Enosh. Then began men to call upon the name of Jehovah.* Sheth, as has been stated, signifies a faith through which there would be charity ; his son whose name was Enosh signifies a church which held charity to be the principal of faith ; that "then began men to call upon the name of Jehovah" signifies the worship of that church from charity.

439. That by Sheth is signified a faith through which comes charity has been shown in the preceding verse ; that by his son whose name was Enosh is signified a church which held charity to be the principal of faith, is evident also from what has been said before — as well as from this, that he was named Enosh, a name that also signifies man, yet not a celestial but a human spiritual man, who is here called Enosh. And the same also is evident from what immediately follows, that "men began to call upon the name of Jehovah."

440. That by "then began men to call upon the name of Jehovah" is signified the worship of that church from charity, may be evident from this, that "to call upon the name of Jehovah" is a customary and general expression for all worship of the Lord ; and that it was from charity, is evident from His being here called Jehovah but in the preceding verse, God, and because the Lord cannot be worshipped except from charity. From a faith which is not of

charity there is no worship; because it is of the mouth only, and not of the heart. That to "call upon the name of Jehovah" is a general expression for all worship of the Lord is evident from the Word. Thus it is said of Abram that *he builded an altar unto Jehovah, and called upon the name of Jehovah* (Gen. xii. 8; xiii. 4); and that *he planted a grove in Beersheba, and called there on the name of Jehovah the Everlasting God* (xxi. 33). That it includes all worship appears in Isaiah: *Jehovah . . . the Holy One of Israel said . . . Thou hast not called upon Me, O Jacob, but thou hast been weary of Me, O Israel; thou hast not brought Me the small cattle of thy burnt offerings, neither hast thou honored Me with thy sacrifices. I have not made thee to serve with a meat offering nor wearied thee with frankincense* (xliii. 14, 22, 23); where is set forth in a summary all representative worship.

441. That calling on the name of Jehovah did not now first begin, may be sufficiently evident from preceding statements respecting the Most Ancient Church, which above others adored and worshipped the Lord; and also from the fact that Abel brought an offering of the firstlings of the flock. Therefore nothing else is here signified by calling on the name of Jehovah than the worship of a new church, after the church had been extinguished by those who were called Cain and finally Lamech.

442. From what has been shown in this chapter it is evident that in the most ancient time there were many doctrines separate from the church, and heresies, each one of which had its name — which separate doctrines and heresies were matters of much more profound thought than at this day, because such was the genius of the men of that time.

SOME EXAMPLES FROM SPIRITS OF WHAT THEY THOUGHT IN THE LIFE OF THE BODY ABOUT THE SOUL OR SPIRIT.

443. In the other life it is given to perceive manifestly what opinions men held, while they lived in the body, concerning the soul, the spirit, and the life after death. For while they are held in a state as if they were in the body they think in the same way, and their thought is as clearly communicated as if they spoke aloud. I perceived from one who had deceased but a little time before, that he believed indeed in a spirit, but, as he also confessed, that it would live a shadowy life; for the reason that if the life of the body were withdrawn, only something shadowy would remain. For he regarded life as in the body. The idea he had of a spirit was therefore as of a spectre; and he confirmed this idea from seeing that brutes also have life, almost as men. He now wondered that spirits and angels live in the highest light, in the highest intelligence, wisdom, and happiness, with such perception as can scarcely be described; thus in a life not in the least obscure, but in the highest degree distinct and clear.

444. I conversed with one who while he lived in the world believed that the spirit has no extension, and on that ground was unwilling to admit of any word that implied extension. I asked him what he thought about himself, who now was a soul or spirit, and yet had sight, hearing, smell, an exquisite sense of touch, desires, thoughts — even so that he seemed to himself just as if in the body. He was kept in the idea which he had when he so thought in the world, and in that state he said that the spirit is thought. But it was given me to ask him in reply, whether he did not know, as he had lived in the world, that there can be no bodily sight without an organ of vision, or the eye? How then can there be internal sight, or thought? Must it not have an organic substance from which to think? He

then acknowledged that in the life of the body he labored under this fantasy, that he believed the spirit to be only thought, without any thing organic or any thing having extension. It was added that if the soul or spirit were only thought, a man would have no need for so much brain; while in fact the whole brain is the organ of the interior senses. If not so, the skull might have been hollow, and yet thought within it actuate the spirit. From this consideration alone, as well as from the operation of the soul in the muscles, giving rise to so great variety of motion, he might be assured that the spirit is organic, or organic substance. Whereupon he acknowledged his error, and wondered that he had been so foolish.

445. It was further said, that the learned have no other belief than that the soul which is to live after death, or the spirit, is abstract thought. This is very manifest from their being unwilling to admit any word of extension and of what belongs to extension; for the reason that thought apart from its subject is not extended, but the subject of thought and the objects of thought are extended; and such objects as are not extended men define and give extension to, in order that they may comprehend them. Whence it is clearly evident that the learned have no other conception of the soul or spirit than that it is thought only; and thus that they cannot believe otherwise than that it will vanish when they die.

446. I had a conversation with spirits respecting the opinion of men who live at the present day — that they do not believe in the spirit because they do not see it with their eyes nor comprehend it by their knowledge, and so not only deny that the spirit has extension but also that it is substance, disputing as to what substance is. And as they deny that it is extended and dispute about substance, they deny also that the spirit is in a place, and consequently that it is in the human body; and yet the most simple may know that his soul or spirit is within his body.

When I said these things the spirits, who were among the more simple, wondered that the men of this day are so foolish. And when they heard the words about which there is dispute, as "parts including parts" and other like terms, they called such things absurd, pretentious, and farcical, which should not occupy the mind at all, because they close the way to intelligence.

447. A certain recent spirit spoke to me when he heard that I was talking about the spirit, and said, What is a spirit? supposing himself a man. And when I told him that there is a spirit in every man, that as to his life a man is a spirit, that the body only serves him for living on the earth, and that flesh and bone or the body does not live and think at all, seeing that he hesitated, I asked whether he had ever heard of the soul. "What is a soul?" he replied, "I do not know what a soul is." Then it was given me to tell him that he was now a soul, or spirit — which he might know from his being now above my head, and not standing on the earth — and to ask whether he could not perceive this? He then fled in terror, crying, "I am a spirit, I am a spirit." A certain Jew supposed himself to be absolutely living in the body, so that he could scarcely be persuaded otherwise. And when it was shown him that he was a spirit he still persisted in saying that he was a man, because he could see and hear. Such are they who were devoted to the body while they lived in the world. Very many might be added to these examples; but these are given merely for the sake of confirming that it is the spirit in man, and not the body, which discerns by the senses.

448. I have talked with many who were known to me in the life of the body, and for a long time, for months and years, in as clear a voice, though internal, as with friends in the world; and I have had conversation with some of them about the state of man after death. They wondered exceedingly that no one in the life of the body knows or be-

lieves that he is thus to live after the life of the body; when yet there is a continuation of the life — and such a continuation that he passes from an obscure to a clear life, and they that are in faith in the Lord into a life that is more and more clear. They wished me to tell their friends that they are alive, and to write to them what their condition is — even as I had related to them many things respecting the state of their friends. But I said that if I should tell them or write to them these things, they would not believe, but would call them delusions, scoff at them, and ask for signs or miracles before they would believe; and I should thus be exposed to their derision. And few perhaps will believe that these things are true. For in heart men deny that there are spirits, and those who do not deny are unwilling to hear that any one can talk with spirits. There was no such state of belief respecting spirits in ancient times; but so it is at the present day, when men would seek to find out by mad reasoning what spirits are, depriving them, by their definitions and suppositions, of every sense, and this the more, the more learned they wish to be.

CHAPTER FIFTH.

HEAVEN AND HEAVENLY JOY.

449. Hitherto no one has known what heaven is and heavenly joy. They that have thought about them have formed a conception so general and so gross as to be scarcely any conception at all. What notion they have conceived of heaven and the joy of heaven, I have been able to learn thoroughly from spirits who have recently come from the world into the other life; for being left to themselves, as if they were in the world, they think in like manner. A few examples only may be adduced.

450. Some who in the world even appeared to be more enlightened than others in respect to the Word, conceived so false an idea of heaven that they thought they would be in heaven when on high, and able to govern what was beneath; thus to be in their own glory and in eminence above others. Because they were in such a fantasy, in order that they might know that they were in error, they were taken up on high and permitted thence to exercise some government over things below them. But they perceived with shame that this was a heaven of fantasy; and that heaven does not consist in being on high, but exists wherever one is who is in love and charity, and in whom the Lord's kingdom is. Nor does it consist in wishing to be eminent above others, for to wish to be greater than others is not heaven, but hell.

451. One who in the life of the body was in power over others retained in the other life also the desire to govern; but he was told that he was in another kingdom, which is eternal; that his rule on earth was dead; and that now no

one is esteemed except according to the good and truth and according to the Lord's mercy in which he is. And further, that it is in this kingdom as on earth, where every one is rated according to his wealth and his favor with his sovereign. Here good and truth are wealth, and favor with the sovereign is the Lord's mercy. If he would govern otherwise, he was a rebel, for he was in another's kingdom. Hearing this he was ashamed.

452. I have conversed with spirits who supposed heaven and heavenly joy to consist in being the greatest. But they were told that in heaven he is greatest who is least. For he who would be least has greatest happiness; and as he who is least has greatest happiness, it follows that he is greatest. What is it to be greatest but to be happiest? This the powerful seek by power, and the rich by riches. And they were further told that heaven does not consist in desiring to be least for the sake of being greatest — for then one would aspire and lust to be greatest — but in wishing from the heart better to others than to one's self, and in serving others for the sake of their happiness, for no selfish end, but from love.

453. Some have so gross an idea of heaven that they think it is only admission; or rather, an enclosure into which they are admitted through a portal, which is opened and they are conducted in by the doorkeepers.

454. Some think it consists in a life of ease, in which they are served by others. But it was told them that no happiness is found in being at ease and looking to that for happiness. If it were so, every one would wish for the happiness of others only on his own account; and when every one wished this, none would have it. Such a life would be not an active but an idle life, in which they would grow torpid; and yet they should know that there is no happiness of life except in active life. Angelic life consists in use, and in the works of charity; for the angels know no greater happiness than in teaching and informing the spirits

arriving from the world; in being of service to men, controlling the evil spirits about them, lest they go astray beyond bounds, and inspiring them with good; and in raising the dead into eternal life, and then, if souls are such that they can, conducting them into heaven. From all this they derive more happiness than can possibly be described. Thus are they images of the Lord. Thus do they love the neighbor more than themselves. And for that reason it is heaven. Angelic happiness then is in use, from use, and according to use — that is, according to the good works of love and charity. These things having been said, those who had the idea that heavenly joy consists in living in ease, idly breathing in eternal joy, were given to perceive, in order to shame them, what such a life is; and they perceived it to be a very sad life, and all joy soon perishing, they loathed the life and were disgusted with it.

455. One who in the world had been most learned in regard to the Word, had an idea that heavenly joy consisted in a light of glory, like the light when the rays of the sun appear golden. Thus he also supposed it to consist in a life of ease. That he might know he was in error, such light was granted him; and he, in the midst of the light, was as delighted as if he were in heaven, as he also said. But he could not long remain in it; for it gradually wearied him and gave him no joy.

456. They who were most learned said that heavenly joy consists only in a life of praising and glorifying the Lord, without doing works of charity, and that this is an active life. But they were told that praising and glorifying the Lord is not such active life, but an effect of that life; for the Lord has no need of praises, but desires that they should do works of charity; and according to these they receive happiness from the Lord. But still these very learned men could have no conception of joy — only of servitude — in doing works of charity. Yet the angels bear witness that such life is most free, and joined with ineffable happiness.

457. Nearly all who come from the world into the other life suppose that hell is the same to every one; and that heaven is the same to every one. And yet in both there are indefinite diversities and varieties, and neither the hell nor the heaven of one is ever exactly like that of another; just as no man, spirit, or angel is ever just like another. When I barely thought that there might be two just alike, or equal, those who were in the world of spirits and those who were in the angelic heaven were horrified, saying that every *one* is formed from the harmony of many; that such as the harmony is, such is the one; and that a thing that is absolutely one cannot exist, but only a one from harmony. Every society in heaven thus forms a one; and all the societies together or the universal heaven a one — and this from the Lord alone through love. A certain angel recounted only the most universal genera of the joys of spirits, or of the first heaven, to about four hundred and seventy-eight. From this it may be inferred how innumerable are the less universal genera; and how beyond number the species in each genus; and as they are so many in that heaven, how unlimited the genera of happiness in the heaven of angelic spirits, and yet more in the heaven of angels.

458. Evil spirits have sometimes thought there is another heaven than that of the Lord, and have been permitted to seek it wherever they could; but to their confusion they found no other heaven. For evil spirits break forth into madness, both from hatred to the Lord and from infernal anguish, and catch at such fantasies.

459. There are three heavens. The first is where good spirits dwell; the second, where angelic spirits dwell; and the third, where angels dwell. Spirits as well as angelic spirits and angels are distinguished into celestial and spiritual. The celestial are those who have received faith from the Lord through love, like the men of the Most Ancient Church, already treated of. The spiritual are those who

have received charity from the Lord through knowledges of faith, and act from what they have received. A continuation of the subject will follow at the end of this chapter.

CHAPTER V.

1. This is the book of the generations of Man, in the day that God created Man; in the likeness of God made He him;

2. Male and female created He them, and blessed them, and called their name Man in the day when they were created.

3. And Man lived a hundred and thirty years, and begat in his own likeness, after his image; and called his name Sheth.

4. And the days of Man after he begat Sheth were eight hundred years; and he begat sons and daughters.

5. And all the days of Man that he lived were nine hundred and thirty years; and he died.

6. And Sheth lived a hundred and five years, and begat Enosh.

7. And Sheth lived, after he begat Enosh, eight hundred and seven years, and begat sons and daughters.

8. And all the days of Sheth were nine hundred and twelve years; and he died.

9. And Enosh lived ninety years, and begat Kenan.

10. And Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters.

11. And all the days of Enosh were nine hundred and five years; and he died.

12. And Kenan lived seventy years and begat Mahalalel.

13. And Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters.

14. And all the days of Kenan were nine hundred and ten years; and he died.

15. And Mahalalel lived five and sixty years, and begat Jared.

16. And Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

17. And all the days of Mahalalel were eight hundred ninety and five years; and he died.

18. And Jared lived a hundred sixty and two years, and begat Enoch.

19. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20. And all the days of Jared were nine hundred sixty and two years; and he died.

21. And Enoch lived sixty and five years, and begat Methuselah.

22. And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

23. And all the days of Enoch were three hundred sixty and five years.

24. And Enoch walked with God, and he was no more, for God took him.

25. And Methuselah lived a hundred eighty and seven years, and begat Lamech.

26. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.

27. And all the days of Methuselah were nine hundred sixty and nine years; and he died.

28. And Lamech lived a hundred eighty and two years, and begat a son.

29. And he called his name Noah, saying, He shall comfort us for our work and for the toil of our hands from the ground which Jehovah hath cursed.

30. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters.

31. And all the days of Lamech were seven hundred seventy and seven years; and he died.

32. And Noah was a son of five hundred years; and Noah begat Shem, Ham, and Japheth.

CONTENTS.

460. This chapter treats in particular of the propagation of the Most Ancient Church among their descendants, almost down to the flood.

461. The Most Ancient Church itself, which was celestial, is what is called Man, and the likeness of God — verse 1.

462. The second church, which was not so celestial as the Most Ancient Church, is called Sheth — of which in verses 2, 3.

463. The third church was called Enosh — verse 6; the fourth church, Kenan — verse 9; the fifth church, Mahalalel — verse 12; the sixth church, Jared — verse 15; the seventh church, Enoch — verse 18; the eighth church, Methuselah — verse 21.

464. The church called Enoch is described — that from the things revealed and perceived in the Most Ancient Church it formed doctrine, which, although it was of no use at that time, was yet preserved for the use of their posterity. This is signified by "Enoch was no more, for God took him" — verses 22–24.

465. The ninth church was called Lamech — verse 25.

466. The tenth, the parent of the three churches after the flood, is Noah; which church is to be called the Ancient Church — verses 28, 29.

467. Lamech is described as having nothing left of the perception of the Most Ancient Church; and Noah, as a new church — verse 29.

INTERNAL SENSE.

468. From what was said and shown in the preceding chapter, it is evident that the names signified heresies and doctrines. Hence it may be evident that in this chapter persons are not signified by the names, but things. And here they are doctrines or churches which were preserved, though more or less changed, from the Most Ancient Church down to Noah. But with a church it is the case that in the course of time it decreases, and finally remains among a few. These few with whom it remained at the time of the flood were called Noah. That the true church 2
decreases and remains with a few, may be evident from other churches that have thus decreased. Those that remain are called in the Word the "remnant" and the "residue," and are said also to be in the midst or middle of the land. As it is with the whole, so it is with a part; or as it is with the church, so it is with individual men: if the Lord did not preserve a remnant in every one, he could not but perish in eternal death. For the spiritual and celestial life is in the remains. And so in the whole community — if there were not always some with whom the church or true faith remained, the human race would perish. For, as is well known, for the sake of a few a city, even a whole kingdom is preserved. It is as with the heart in a man: so long as the heart is sound the surrounding viscera can live; but when this becomes feeble, wasting seizes upon all, and the man dies. The last remains are what are signified by Noah; for, as to the rest, as is evident in the following chapter (verse 12), the whole earth was corrupt. These 3
remains in every man, and in the church, are spoken of many times in the prophets — as in Isaiah: *He that is left in Zion, and he that remaineth in Jerusalem shall be called holy, every one that is written unto life in Jerusalem; when the Lord shall have washed away the filth of the daughters*

of Zion, and shall have purged the bloods of Jerusalem from the midst thereof (iv. 3, 4). Holiness is here predicated of those that remain, by whom the remains of the church, and of the man of the church, are signified. For they that were left in Zion and Jerusalem could not be holy merely for the reason that they were left. So in another place: *It shall come to pass in that day that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon Jehovah, the Holy One of Israel, in truth. A remnant shall return, the remnant of Jacob, unto the Mighty God* (x. 20, 21). And in Jeremiah: *In those days, and in that time . . . the iniquity of Israel shall be sought for, but there shall be none; and the sins of Judah, and they shall not be found; for I will pardon him whom I make a remnant* (l. 20). And in Micah: *The remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as*
4 *showers upon the grass* (v. 7). The residue or remains of man, or of the church, were represented also by the tithes [tenths], which were holy. And hence the number ten was holy. Ten is therefore predicated of remains — as in Isaiah: *Jehovah shall remove man, and the forsaken places shall be many in the midst of the land; and yet in it shall be a tenth, and it shall return; and it shall be consumed, as the oak and the ilex when their stock is cast out. A seed of holiness is the stock thereof* (vi. 12, 13). Here the residue is called a seed of holiness. And in Amos: *Thus saith the Lord Jehovih: The city that went forth a thousand, shall have a hundred left, and that which went forth a hundred shall have ten left, to the house of Israel* (v. 3). In these and many places the remains here spoken of are signified in the internal sense. That a city is preserved for the sake of the remains of the church is evident from what was said to Abraham about Sodom: *Abraham said . . . Peradventure ten shall be found there; and He said, I will not destroy it for ten's sake* (Gen. xviii. 32).

469. Verse 1. *This is the book of the generations of Man, in the day that God created man; in the likeness of God made He him.* The "book of the generations" is an enumeration of those who were of the Most Ancient Church; "in the day that God created man" is when he was made spiritual; "in the likeness of God made He him" is when he was made celestial. Thus it is a description of the Most Ancient Church.

470. That the book of the generations is an enumeration of those who were of the Most Ancient Church, is sufficiently evident from what follows; for the names here, down to the eleventh chapter, or to Eber, do not signify persons at all, but things. In the most ancient time the human race was distinguished into houses, families, and tribes. The husband and wife with their children, including also some of their household who served, constituted a house. A number of houses, few or many, living not far apart and yet not together, constituted a family. A larger or smaller number of families constituted a tribe.

471. The reason why they dwelt thus alone by themselves, distinguished only into houses, families, and tribes, was that the church might thus be preserved in its integrity — that all the houses and families might depend on their progenitor, and so continue in love and in true worship. And a further reason was that each house was of a peculiar genius, distinct from every other; for it is known that children, and even successive generations, derive a genius from their parents, and such marked characteristics that they can be distinguished by the face, and by many other peculiarities. Therefore, in order that there might not be a mingling but an exact distinction of native qualities, it pleased the Lord that they should live in that way. The church thus represented the kingdom of the Lord, to the life; for in the Lord's kingdom there are innumerable societies, each one distinct from every other, according to differences of love and faith. This, as was said before (n. 139), is to live

"alone"; and this, as was also said, is to dwell "in tents" (n. 414). And this is what it pleased the Lord that the Jewish Church should also do, namely, that they should be distinguished into houses, families, and tribes; and that every one should contract marriage within his own family. The reason was the same, concerning which by the Divine mercy of the Lord hereafter.

472. That "in the day that God created man" is when he was made spiritual, and "in the likeness of God made He him" is when he was made celestial, is evident from what has been said and shown before. The word "create" properly relates to man while he is being created anew or regenerated; and "make" while he is being perfected; and therefore a careful distinction is made in the Word between "create," "form," and "make"—as has been shown before (in chapter ii.), where the subject is the spiritual man made celestial — *God rested from all His work which God created for to make it* — and as may be seen occasionally in other places, where "create" applies to the spiritual man, and "make," which is to perfect, to the celestial man (see n. 16 and 88).

473. That a likeness of God is the celestial man, and an image of God the spiritual man, has also been shown before. For an image tends toward a likeness, and a likeness is the very form; for the celestial man is ruled entirely by the Lord, as His likeness.

474. Since then the subject is the generation or propagation of the Most Ancient Church, it is first described here that from spiritual it was made celestial; for the propagations follow afterward.

475. Verse 2. *Male and female created He them, and blessed them, and called their name Man, in the day when they were created.* By "male and female" is signified the marriage between faith and love; by calling their name "Man" is signified that they were the church, which especially is called Man.

476. That by male and female is signified the marriage between faith and love, has been said and shown before, namely, that the masculine or male man signifies the understanding and what is of the understanding, and thus what is of faith; and that the female signifies the will, and what is of the will, thus what is of love. Therefore also the woman was called Eve, from life, which is of love alone. And for the same reason by the female, as was also shown, is signified the church, and by the male, the man of the church. The subject here is the state of the church when it was spiritual, and which afterward became celestial; therefore the masculine precedes — as likewise in the first chapter (ver. 26, 27); the word "create" applies also to the spiritual man. But afterward when the marriage was effected, or the church was made celestial, it is not said male and female but "Man," which, on account of the marriage, signifies both. It therefore presently follows, "And He called their name Man," by which is signified the church.

477. That the Man is the Most Ancient Church, has often been said and shown before. For in the highest sense the Lord Himself alone is Man. On this account the celestial church is named Man, because it was a likeness; and afterward the spiritual church, because it was an image. But in a general sense every one is called a man who has a human understanding; for man is man, and one is more a man than another, from his understanding — although there is a distinction of man from man according to his faith of love to the Lord. That the Most Ancient 2
Church, and every true church, and hence those that are of the church, or who live from faith and love to the Lord, are especially called man, is evident from the Word — as in Ezekiel: *I will cause man to multiply upon you, all the house of Israel, all of it. . . . I will cause to multiply upon you man and beast, so that they shall multiply and be fruitful; and I will cause you to dwell after your ancient times, and I will do better than at your beginnings. . . . And I*

will cause man to walk upon you, My people Israel (xxxvi. 10–12). Here the Most Ancient Church is meant by the ancient times, the Ancient Churches by beginnings, and the Primitive Church, or Church of the Gentiles, by the house of Israel and the people Israel — which churches are
3 called "Man." In Moses: *Remember the days of old, consider the years of generation and generation. . . . When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the people, according to the number of the sons of Israel* (Deut. xxxii. 7, 8). The Most Ancient Church is meant here by the days of old; the Ancient Churches by generation and generation; they that have faith in the Lord are called sons of man, which faith is the number of the sons of Israel. That one who is regenerate is called man may be seen in Jeremiah: *I beheld the earth, and lo! a void and emptiness, and the heavens, and they had no light. . . . I beheld, and lo! there was no man, and all the birds of the heavens were fled* (iv. 23, 25). The earth here stands for the external man; heaven for the internal; man for the love of good; and the birds of the heavens for the under-
4 standing of truth. Again: *Behold the days come . . . that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast* (xxxi. 27); where man stands for the internal man, and beast for the external. In Isaiah: *Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of* (ii. 22); where man stands for the man of the church. Again: *Jehovah shall remove man, and the forsaken places shall be many in the midst of the land* (vi. 12); where the subject is the vastation of man, so that he no longer has good and truth. Again: *The inhabitants of the earth shall be burned, and man shall be left feeble* (xxiv. 6); where man stands for
5 those who have faith. Again: *The highways are laid waste, the wayfarer hath ceased; he hath broken the covenant, he hath despised the cities, he hath not regarded man. The*

land mourneth and languisheth (xxxiii. 8, 9). The term for man in the last two passages, in the Hebrew language, is Enosh. Again: *I will make a man more precious than fine gold, and a man than the gold of Ophir. Therefore I will make the heavens to move, and the earth shall be shaken out of her place* (xiii. 12, 13). The man first mentioned here is Enosh, and the man in the second place Adam.

478. The reason why the man is called Adam, is that the Hebrew word Adam signifies man. And it is clearly evident here, and before, that properly speaking he is never called by the name Adam, but man — from the fact that he is not spoken of in the singular number, but in the plural, or that the name is predicated of both the man and the woman, both together being called man. That it is said of both that they are man every one may see from the words; for it is said, "He called their name Man, in the day when they were created." Likewise in the first chapter, "Let us make man in our image . . . and let them have dominion over the fishes of the sea" (ver. 26, 28). From this it is also evident that it is not treated of a first man of all, but of the Most Ancient Church.

479. To call a name or call by name, in the Word, signifies to know the quality, as was shown before; here, the quality of the Most Ancient Church — namely, that man was taken from the ground, or regenerated, by the Lord — for the word Adam means ground; and that afterward when it became celestial that church was preëminently man, from the faith of love to the Lord.

480. That they were called Man in the day when they were created, is evident also in the first chapter (ver. 26, 27); that is, at the end of the sixth day, which answers to the evening of the sabbath, or when the sabbath or seventh day began. For the seventh day or sabbath is the celestial man, as has been shown before.

481. Verse 3. *And Man lived a hundred and thirty years, and begat in his own likeness, after his image; and*

called his name Sheth. By "a hundred and thirty years" is signified the time before a new church arose, which not being very unlike the Most Ancient is said to have been in its likeness, and after its image — the likeness having regard to faith, and the image to love. This church was called Sheth.

482. That the years and the numbers of years occurring in this chapter are significant in the internal sense, no one has yet known. Those who dwell in the sense of the letter suppose them to be secular years. But here and as far as the twelfth chapter there is nothing of history contained, such as appears in the sense of the letter, but all things, in general and in particular, contain other matters — not only the names, but also the numbers. The number three frequently occurs in the Word, and also seven; and everywhere they signify something holy or sacred, relating to the states which the times or other things involve or represent. It is the same with the least intervals of time as with the greatest; for as the parts are of the whole, so the leasts are of the greatests. For they must be so related that a whole may consistently arise from the parts, or a greatest from
2 its leasts. For example, in Isaiah: *Now hath Jehovah spoken, saying, In three years, as the years of a hireling, and the glory of Moab shall be brought into contempt* (xvi. 14). Again: *The Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail* (xxi. 16); where both the least and the greatest intervals are signified. In Habakkuk: *O Jehovah, I have heard Thy fame, I was afraid; O Jehovah, revive Thy work in the midst of the years; in the midst of the years make known* (iii. 2). "The midst of the years" here stands for the coming of the Lord — in lesser intervals, for every coming of the Lord, as when man is regenerated; and in greater, when the Lord's church springs up anew. The same is also called, in Isaiah, "the year of the redeemed": *The day of vengeance was in My heart, and the year of My re-*

deemed is come (lxiii. 4). So likewise the thousand years that Satan is to be bound (Apoc. xx. 2, 3, 7), and the thousand years of the first resurrection (xx. 4–6), by no means signify a thousand years, but their states. For as days are taken for states, as shown before, so also are years; and the states are described by the number of the years. It may be evident from this that the times in this chapter also involve states. For every church was in a different state of perception from another, according to the differences of character, from what was hereditary and acquired.

483. By the names which follow, Sheth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, and Noah, are signified so many churches, of which the first and principal was called Man. The chief characteristic of these churches was perception, and therefore the differences of the churches of that time were chiefly differences of perception. It may be said here concerning perception, that nothing but perception of good and truth rules in the whole heaven, and such perception as cannot be described — with differences innumerable, in so much that no one society has the same perception as another. There are genera and species of perception there, and the genera are innumerable; and there are likewise innumerable species in each genus — of which, by the Divine Mercy of the Lord, hereafter. Since then there are innumerable genera, and innumerable species in each genus, and yet more innumerable varieties in the species, it may be evident how little — so little that it is almost nothing — the world at this day knows about celestial and spiritual things, since it does not even know what perception is, and if told does not believe that it exists. And so with other heavenly things. The 2
Most Ancient Church represented the Lord's celestial kingdom even as to the generic and specific differences of perception. But as it is quite unknown at this day what perception is, even in its most general aspect, therefore if the genera and species of perception of these churches were

described, nothing would be told but strange and unknown things. They were, then, distinguished into houses, families, and tribes, and contracted marriages within their houses and families, in order that genera and species of perception might exist, and be derived from parents, in accordance with the propagations of natural character. Therefore they who were of the Most Ancient Church also dwell together in heaven.

484. That the church which was called Sheth most closely resembled the Most Ancient Church, may be evident from its being said, the man "begat in his own likeness, after his image, and called his name Sheth." Likeness has regard to faith, and image, to love. For, that it was not like the Most Ancient Church as to love to the Lord and faith therefrom, is evident from what is said just before — "Male and female created He them, and blessed them, and called their name Man" — by which words the spiritual man of the sixth day is signified, as already said. His likeness was therefore to the spiritual man of the sixth day; that is, love was not so much the principal thing, but yet faith was conjoined to love.

485. The church here meant by Sheth is another than that described by Sheth before (chap. iv., v. 25), as may be seen in n. 435. That churches of different doctrine were called by the same name, is evident from those that in the preceding chapter (ver. 17, 18) were called Enoch and Lamech, while here other churches are likewise called Enoch and Lamech (ver. 21, 30).

486. Verse 4. *And the days of Man after he begat Sheth were eight hundred years; and he begat sons and daughters.* By days are signified times and states in general; by years, times and states in particular; by sons and daughters are signified the truths and goods which they perceived.

487. That by days are signified times and states in general, was shown in the first chapter, where the days of creation have no other signification. It is very common in the

Word to call all time days — as is manifestly done here, and in verses 5, 8, 11, 14, 17, 20, 23, 27, 31. And therefore the states of the times, in general, are also signified by days; and when years are added, the times of the years then signify what the states are, thus the states in particular. The most ancient people had their numbers by which they 2
signified various things relating to the church — as the numbers three, seven, ten, twelve, and many that were compounded of these and others; and thus they described the states of the church. These numbers therefore involve hidden meanings, which need to be unfolded at length. They are an account of the states of the church. The same thing also occurs frequently in the Word, especially in the prophetic Word. And in the rites of the Jewish Church there were numbers, both of times and measures — for example, in relation to the sacrifices, the bread-offerings, oblations, and other things — which everywhere signify holy things, according to their application. The things here involved therefore in the number eight hundred, and in the next verse in nine hundred and thirty, and in the numbers of years in the verses following — namely, the changes of state of their church in relation to their general state — are more than can be recounted in detail. By the Divine mercy of the Lord it shall be told hereafter what the simple numbers signify, as far as the number twelve. Unless these are first known, the signification of the composite numbers cannot be apprehended.

488. That days signify states in general, and years states in particular, may be evident also from the Word, as has been said. Thus in Ezekiel: *Thou hast caused thy days to draw near, and art come even unto thy years* (xxii. 4); where those are spoken of who commit abominations, and fill up the measure of their sins; and so of the states of such in general, days are predicated, and in particular, years. In David: *Thou shall add days to the days of the king; his years shall be as generation and generation* (Ps.

lxi. 6). This is said of the Lord and His kingdom ; and days and years here stand for the states of His kingdom. Again : *I have considered the days of old, the years of ancient times* (lxxvii. 5). Here "the days of old" are the states of the Most Ancient Church, and "the years of ancient times" the states of the Ancient Church. In Isaiah : *The day of vengeance is in My heart, and the year of My redeemed is come* (lxiii. 4). This is said of the last times ; "the day of vengeance" being a state of damnation, and "the year of My redeemed," a state of blessedness. Likewise in another place : *To proclaim the year of Jehovah's good pleasure, and the day of vengeance of our God; to comfort all that mourn* (lxi. 2). Here also both days and years are mentioned, and signify states. In Jeremiah : *Renew our days, as of old* (Lam. v. 21) ; where state is man-
2 ifestly meant. In Joel : *The day of Jehovah cometh, for it is nigh at hand; a day of darkness, and of thick darkness, a day of cloud and obscurity. . . . There hath not been ever the like of it, and shall not be any more after it, even to the years of generation and generation* (ii. 1, 2, 11). Here the day stands for a state of darkness, thick darkness, cloud and obscurity, of each one in particular and all in general. In Zechariah : *I will remove the iniquity of that land in one day. In that day . . . shall ye call, every man to his companion, under the vine and under the fig-tree* (iii. 9, 10). And in another place : *It shall be one day, which is known to Jehovah, not day nor night; and it shall come to pass that at evening time there shall be light* (xiv. 7). Here manifestly state is meant, for it is said, a day shall be "not day nor night," "at evening time there shall be light." It may be evident also from these words in the Decalogue : *Honor thy father and thy mother . . . that thy days may be prolonged, and that it may be well with thee upon the land* (Deut. v. 16 ; xxv. 15). To prolong the days here does not signify length of life, but a state of
3 happiness. In the sense of the letter it cannot but appear

that days signify time; but in the internal sense they signify state. The angels, who are in the internal sense of the Word, have no knowledge of time. For they have not a sun and moon that distinguish times, and consequently do not know what days and years are, but states and changes of state. In the presence of the angels therefore, who are in the internal sense of the Word, whatever is of matter, space, and time disappears — as in what is said in the sense of the letter in Ezekiel: *The day is near, even the day of Jehovah is near, a day of cloud; it shall be the time of the nations* (xxx. 3); and in Joel: *Alas for the day! for the day of Jehovah is near, and as devastation* (i. 15). Here a day of cloud means a cloud, or falsity; the time of the nations means the heathen or wickedness; the day of Jehovah, vastation. When the notion of time is removed, the idea of the state of things at that time remains. So it is with the days and years so many times mentioned in this chapter.

489. That by sons and daughters are signified the truths and goods which they perceived, and indeed by sons truths, and by daughters goods, may be evident from very many passages in the prophets; for in the Word, as in the ancient times, the conceptions and births of the church were called sons and daughters — as in Isaiah: *Nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see; they all gather themselves together, and come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall tremble and be enlarged* (lx. 3–5). Here sons stand for truths; and daughters, for goods. In David: *Rescue me and deliver me out of the hand of the sons of the stranger, whose mouth speaketh vanity. . . . Our sons shall be as plants grown up in their youth; our daughters as corner stones, hewn after the form of a temple* (Ps. cxliv. 11, 12). Sons of the stranger stand for spurious or false truths; our

sons, for teachings of truth; our daughters, for teachings of good. In Isaiah: *I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth. . . . Lead forth the blind people, and they shall have eyes; and the deaf, and they shall have ears* (xliii. 6, 8). Sons here stand for truths; daughters, for goods; the blind, for those who will see truths; and the deaf, for those who obey. In Jeremiah: *Shame hath devoured the labor of our fathers from our youth; their flocks, their herds, their sons and their daughters* (iii. 24). Here sons and daughters signify truths
2 and goods. That children and sons stand for truths may be evident in Isaiah: *Jacob shall not now be ashamed, neither shall his face now wax pale. For when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel. They that err in spirit shall know understanding* (xxix. 23, 24). The Holy One of Jacob, and the God of Israel, is the Lord; children are the regenerate, who have understanding of good and truth, as is indeed explained. Again: *Sing, O barren, that did not bear . . . for more are the sons of the desolate than the sons of the married wife* (liv. 1). The sons of the desolate stand for the truths of the Primitive Church, or Church of the Gentiles; the sons of the married wife, for the truths of the Jewish Church. In Jeremiah: *My tent is spoiled and all My cords are broken, My sons are gone forth of Me and they are not* (x. 20); where sons stand for truths. Again: *His sons shall be as aforetime, and their congregation shall be established before Me* (xxx. 20); where they stand for truths of the Ancient Church. In Zechariah: *I will stir up thy sons, O Zion, against thy sons, O Javan, and make thee as the sword of a mighty man* (ix. 13); where sons stand for truths of the faith of love.

490. Daughters stand for goods very frequently in the

Word — as in David: *Kings' daughters are among thy precious ones; at thy right hand doth stand the queen, in the best gold of Ophir. . . . The daughter of Tyre with a gift. . . . The king's daughter is all glorious within; her clothing is inwrought with gold. . . . Instead of thy fathers shall be thy sons* (Ps. xlv. 9–16). Here the good and beauty of love and faith is described by the daughter. Hence churches are called daughters, and that from goods — as the daughter of Zion and the daughter of Jerusalem (in Isaiah xxxvii. 22, and in many other places). They are also called daughters of My people (Isaiah xxii. 4), the daughter of Tarshish (xxiii. 10), the daughter of Zidon (*ib.* ver. 12), and daughters in the field (Ezek. xxvi. 6, 8).

491. The same things are signified by sons and daughters in this chapter (verses 4, 7, 10, 13, 16, 19, 26, 30). But the sons and daughters, or truths and goods, are of such quality as the church is. Here they are truths and goods which were distinctly perceived; for they are predicated of the Most Ancient Church, the principal and parent of the other and succeeding churches.

492. Verse 5. *And all the days of Man that he lived were nine hundred and thirty years; and he died.* By days and years are here signified times and states, as before. That he died signifies that there was no longer such perception.

493. That by days and years are signified times and states, need not longer be dwelt upon. This only shall be said, that in the world there cannot but be times and measures, to which numbers are applied, because they are in the ultimates of nature. But whenever they are applied [in the Word], the numbers of days and years and the numbers of measures signify something abstract from the times and measures, according to the signification of the number — as when it is said that there are six days of labor, and the seventh is holy, of which above; that every forty-ninth year a jubilee should be proclaimed, and cele-

brated in the fiftieth year; that the tribes of Israel were twelve, and the Lord's apostles the same number; that there were seventy elders, and as many of the Lord's disciples; and very many other instances. In these cases numbers are used that signify something special, apart from the things to which the numbers are applied; and these when abstracted are the states which the numbers signify.

494. That "he died" signifies that there was no longer such perception, is evident from the signification of the word die, which is, that a thing ceases to be such as it was. Thus in John: *To the angel of the church which is in Sardis write, These things saith He that hath the seven spirits . . . and the seven stars: I know thy works, that thou art said to live, but thou art dead. Be watchful, and stablish the things that remain and are ready to die; for I have not found thy works perfect before God* (Apoc. iii. 1, 2). In Jeremiah: *I will cast out thy mother that bare thee, into another country, where ye were not born; and there ye shall die* (xxii. 26). Mother here stands for the church. For with respect to the church the case as has been said is this: it decreases and degenerates, and loses its pristine integrity—for the reason especially that hereditary evil increases. For every parent adds new evil to that which is inherited.
2 Every actual evil in parents produces a kind of nature, and when it often recurs becomes natural, and is added to the hereditary evil, and transmitted to children, and so to posterity. In this way the hereditary evil is increased in the posterity immensely. Every one may see that it is so from the native evil dispositions of children being just like those of their parents and ancestors. Most utterly false is the notion of those who suppose that there is no hereditary evil but that which they say was implanted by Adam (see n. 313); when in fact each one by his own actual sins causes hereditary evil, and adds it to the evils derived from his parents; and thus it accumulates and continues in all posterity. Nor is it moderated except in those who are

regenerated by the Lord. This is the principal reason why every church degenerates. And so it was with the Most Ancient Church.

495. The manner in which the Most Ancient Church decreased, cannot be evident unless it is known what perception is; for it was a perceptive church, such as does not exist at the present day. The perception of a church consists in perceiving from the Lord what is good and true, just as the angels do — not so much what the good and truth of civil society is, but the good and truth of love to the Lord and faith in Him. From the confession of faith confirmed by life may be evident what the nature of perception is, and whether there is perception.

496. Verse 6. *And Sheth lived a hundred and five years, and begat Enosh.* Sheth, as was said, is a second church, less celestial than the most ancient parent church, yet one of the most ancient. That he "lived a hundred and five years" signifies, as before, times, and states; that he "begat Enosh" signifies that from them another church descended, which was called Enosh.

497. That Sheth is a second church, less celestial than the most ancient parent church, and yet one of the most ancient, may be evident from what was said of Sheth above (at verse 3). It comes to pass with churches, as has been said, that little by little in process of time they decrease as to essentials — chiefly for the reason given above.

498. *He begat Enosh.* That this signifies that from them another church descended, which was called Enosh, may also be evident from the fact that the names in this chapter signify nothing else than churches.

499. Verses 7, 8. *And Sheth lived, after he begat Enosh, eight hundred and seven years, and begat sons and daughters. And all the days of Sheth were nine hundred and twelve years; and he died.* The numbers of the days and years, here as before, signify times and states; sons and daughters signify the same here as before, and so does the dying.

500. Verse 9. *And Enosh lived ninety years, and begat Kenan.* By Enosh, as was said, a third church is signified, still less celestial than the church Sheth, and yet one of the most ancient churches. Kenan signifies a fourth church which followed the preceding.

501. As regards the churches which in the course of time succeeded each other, and of which it is said that one was born from another, it was with them as it is with fruits, or with their seeds: in the midst of them or in their inmost parts is as it were the fruit of fruits, or the seed of seeds, whence the parts live that follow as it were in order. For the more remote they are from the inmost, toward the circumference, the less of the essence of the fruit or seed there is in them; until finally they are but the cuticles or coverings in which the fruit or seed terminates. Or, as with the brain, in the inmost of which are subtle organic forms called the cortical substances, from which and by which the operations of the soul go forth; whence, in their order follow the purer coverings, then the denser, and finally the general coverings called meninges, which terminate in still more general, and finally in the most general, which is the skull.

502. These three churches, Man, Sheth, and Enosh, constitute the Most Ancient; and yet with a difference of perfection as to their perceptions. The perceptive capacity of the first church gradually decreased in the succeeding churches, and became general — just as was said of the fruit or the seed, and of the brain. Perfection consists in the capacity of perceiving distinctly; which capacity decreases as it becomes less distinct and more general. Obscurer perception then follows in place of that which was more clear; and thus it begins to pass away.

503. The perceptive ability of the Most Ancient Church consisted not alone in the perception of what was good and true, but in the happiness and enjoyment of doing good. Without the happiness and enjoyment of doing good, the

perceptive ability is not living; but from these it is alive. The life of love and of faith therefrom, such as that of the Most Ancient Church, is life while in the performance of use, or in the good and truth of use. Life is given by the Lord from use, through use, and according to use. The useless can have no life; for whatever is useless is cast away. In this the men of the Most Ancient Church were likenesses of the Lord; and therefore in perceptive powers they were made images of Him. The perceptive power consists in knowing what is good and true, and thus what is of faith. He who is in love is delighted, not in knowing but in doing good and truth, that is, in being useful.

504. Verses 10, 11. *And Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters. And all the days of Enosh were nine hundred and five years; and he died.* Similar things are here likewise signified by days and by numbers of years, as well as by sons and daughters, and by his dying.

505. Enosh, as has been stated, is a third church, one of the Most Ancient, but less celestial and consequently less perceptive than the church Sheth; and this was not so celestial and perceptive as the parent church, called Man. These three which constitute the Most Ancient Church are, relatively to those that follow, as the nucleus of fruits or seeds; and the following churches are comparatively as their investing membranes.

506. Verse 12. *And Kenan lived seventy years, and begat Mahalalel.* A fourth church is signified by Kenan; and a fifth by Mahalalel.

507. The church called Kenan is not to be numbered with the three more perfect churches; for perception, which with the former was distinct, now began to become general, and comparatively as the first and more delicate membranes are to the nucleus of the fruit or seed. This state it is true is not described, but still it is to be seen from what follows — as from the description of the churches called Enoch and Noah.

508. Verses 13, 14. *And Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters. And all the days of Kenan were nine hundred and ten years; and he died.* Days, and the number of years, have a like signification as before; sons and daughters here as before signify truths and goods — which they perceived, but in a more general manner. That he died, signifies in like manner that the church ceased to be such.

509. Here it shall only be observed that these particulars all have relation to the state of the church.

510. Verse 15. *And Mahalalel lived sixty and five years and begat Jared.* By Mahalalel is signified, as was said, a fifth church; by Jared, a sixth church.

511. As the perceptive power decreased, and from being a perception of particulars or more distinct, became more and more general or obscure, so also did the life of love, or of uses. For as is the life of love or of uses, so is the ability to perceive. From good to know truth is celestial. The life of those who constituted the church called Mahalalel was such that they preferred the delight from truths to the enjoyment from uses — as it was given me to know from experience with those like them in the other life.

512. Verses 16, 17. *And Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalalel were eight hundred ninety and five years; and he died.* These words have a similar signification as the like words above.

513. Verse 18. *And Jared lived a hundred and sixty and two years, and begat Enoch.* By Jared is signified, as was said, a sixth church; by Enoch a seventh.

514. Concerning the church called Jared nothing is related; but its character may be known from the church Mahalalel which preceded and the church Enoch which followed it, between which it was intermediate.

515. Verses 19, 20. *And Jared lived after he begat*

Enoch eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred sixty and two years; and he died. These words also have a like signification as those that have gone before. That the ages of men were not so great — as that of Jared, nine hundred and sixty-two years, and that of Methuselah, nine hundred and sixty-nine years — may be evident to every one; and especially from what will be stated by the Divine Mercy of the Lord, at the third verse of the following chapter, where it is said, "Their days shall be a hundred and twenty years." The number of years then does not signify the period of life of any man, but the times and states of the church.

516. Verse 21. *And Enoch lived sixty and five years, and begat Methuselah.* By Enoch, as was said, is signified a seventh church; and by Methuselah, an eighth.

517. The quality of the church Enoch is described in the verses that directly follow.

518. Verse 22. *And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.* Walking with God signifies doctrine concerning faith; "begat sons and daughters" signifies doctrinal teachings concerning truths and goods.

519. There were those at that time who formed doctrine out of the truths perceived by the Most Ancient and the succeeding churches, that it might serve as a rule by which to know what is good and true. Such were called Enoch, as is signified by the words, "and Enoch walked with God." And that doctrine was so named, according to the signification of the name Enoch, which is to instruct. The same thing is evident also from the signification of the word "walk," and from Enoch's being said to have "walked with God," not with Jehovah. To walk with God is to teach and live according to the doctrine of faith, but to walk with Jehovah is to live a life of love. To walk is a customary form of expression signifying to live — as to walk in the law, to

walk in the statutes, to walk in the truth. To walk has reference properly to a way, which is of truth, and conse-
2 quently of faith or of the doctrine of faith. What walking signifies in the Word may in some measure be evident from the following passages — in Micah; *He hath showed thee, O Man, what is good; and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to humble thyself in walking with thy God* (vi. 8). Walking with God here signifies also living according to the things mentioned. But in this place it says walking with God, while of Enoch another word is used which also signifies "from with God," so that the term is ambiguous. In David: *Thou hast delivered . . . my feet from falling, that I may walk before God in the light of the living* (Ps. lvi. 13). Here to "walk before God" is to walk in the truth of faith, which is "the light of the living." So in Isaiah: *The people that walked in darkness have seen a great light* (ix. 2). In Moses the Lord says — *I will walk in the midst of you, and will be your God, and ye shall be My people* (Lev. xxvi. 12), meaning that they should live according to the doctrine of the
3 law. In Jeremiah: *They shall spread them before the sun, and the moon, and the hosts of the heavens, which they have loved, and which they have served, and after which they have walked, and which they have sought* (viii. 2). Here manifestly a distinction is made between the words which relate to love and those that relate to faith; those that relate to love are "love" and "serve"; those that relate to faith are "walk" and "seek." The words are employed with exactness in the prophets, and one is never used in the other's place. But walking with Jehovah, or before Jehovah, in the Word, signifies living a life of love.

520. Verses 23, 24. *And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God; and he was no more, for God took him.* "All the days of Enoch were three hundred sixty and five years" signifies that they were few; that he "walked with God"

signifies, as before, doctrine concerning faith ; that "he was no more, for God took him" signifies that this doctrine was preserved for the use of posterity.

521. *He was no more, for God took him.* That this signifies that the doctrine was preserved for the use of posterity is plain ; for the fact with regard to Enoch was this — that, as has been said, he reduced to doctrine what had been perceived by the Most Ancient Church — which in the time of that Church was not permitted. For, to know from perception is a very different thing from learning from doctrine. They who are in perception have no need to learn by way of formulated doctrine what they already know. For the sake of illustration, he who knows how to think well has no need to learn to think by art — whereby his faculty of thinking well would be destroyed, as with those who cleave to the dust of the schools. To those who learn from perception, it is given by the Lord to know by an internal way what is good and true ; but to those who learn from doctrine, it is given to know by an external way or through the bodily senses. The difference is as between light and darkness. Add to this, that the perceptions of the celestial man are such as can by no means be described ; for they enter into the minutest and most single particulars, with every variety according to states and circumstances. But because it was foreseen that the perceptive faculty of the Most Ancient Church would be lost, and that afterward men would learn what is good and true by doctrines, or through darkness come to the light, therefore it is said that "God took him" — that is, He preserved the doctrine for the use of their posterity.

522. It has been given me to know what kind of perceptive faculty theirs became who were called Enoch. It was a kind of general, obscure perception, without any distinctness ; for the mind then directed its attention outside of itself to doctrinal teachings.

523. Verse 25. *And Methuselah lived a hundred eighty*

and seven years, and begat Lamech. By Methuselah is signified an eighth church; and by Lamech a ninth.

524. As to the quality of this church nothing in particular is related; but that the faculty of perception was becoming general and obscure, is known from the description of the church which was called Noah — so that integrity became less, and with integrity wisdom and intelligence.

525. Verses 26, 27. *And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years; and he died.* These words have a similar signification to the others.

526. Verse 28. *And Lamech lived a hundred eighty and two years, and begat a son.* By Lamech is here signified a ninth church, in which perception of truth and good was so general and obscure that there was almost none, so that the church was vastated. By the son is signified the first beginning of a new church.

527. That by Lamech is signified a church in which the perception of truth and good was so general and obscure that there was almost none, so that the church was vastated, may be evident from what has gone before and from what follows; for it is described in the next verse. The Lamech in the preceding chapter signified nearly the same, namely vastation — concerning which see the preceding chapter (ver. 18, 19, 23, 24); and he by whom he was begotten had almost the same name — Methusael — so that the signification of the names is nearly the same. By Methusael and Methuselah is signified something about to die, and by Lamech a thing destroyed.

528. Verse 29. *And he called his name Noah, saying, He shall comfort us for our work, and for the toil of our hands, from the ground which Jehovah hath cursed.* By Noah is signified the Ancient Church; to "comfort us for our work and for the toil of our hands, from the ground which Jehovah hath cursed," signifies doctrine whereby that which had been perverted should be restored.

529. That by Noah is signified the Ancient Church, or the parent of the three churches after the flood, will be evident from what follows, when the several things relating to Noah are treated of.

530. The names in this chapter, as has been stated, signify churches, or what is the same, doctrines; for from doctrine a church has its existence and name. Thus by Noah is signified the Ancient Church, or the doctrine that remained from the Most Ancient. How it is with churches or doctrines has already been stated, namely that they decline, until nothing any longer remains of the goods and truths of faith; and then the church is said in the Word to be laid waste. But still remains are always preserved, or some with whom the good and truth of faith remains, though they are few; for unless the good and truth of faith were preserved among them, there would be no conjunction of heaven with the human race. As regards the remains 2
that are in man individually — the fewer they are the less can the matters of reason and knowledge that he possesses be enlightened; for the light of good and truth flows in from the remains, or through the remains from the Lord. If there were no remains in a man, he would not be a man, but much viler than a brute; the fewer the remains the less he is a man, and the more they are the more he is a man. Remains are as a heavenly star; the smaller it is the less light it gives, and the larger the more light. The few things which remained from the Most Ancient Church were with those who constituted the church called Noah. The remains however were not of perception, but of integrity, and of doctrine from the truths perceived by the Most Ancient churches. Therefore a new church was now first raised up by the Lord, which because it was of an entirely different character from that of the Most Ancient churches, is to be called the Ancient Church — Ancient, from the fact that it existed at the end of the ages before the flood and during the first period after the flood. This Church, by the Divine Mercy of the Lord, will be described hereafter.

531. *He shall comfort us for our work, and for the toil of our hands from the ground which Jehovah hath cursed.* That this signifies doctrine by which what had been perverted should be restored, will also be evident, by the Divine Mercy of the Lord, from what follows. By "work" is signified that they would not be able to perceive what is true without labor and distress; by "toil of the hands from the ground which Jehovah hath cursed" is signified that they could do nothing good. Thus is Lamech or the vastated church described. There is work and labor of our hands when men have to seek what is true and do what is good from themselves, or from their own. What comes of this is "ground which Jehovah hath cursed"; that is, nothing comes of it but falsity and evil. But what it signifies that "Jehovah cursed," may be seen above (n. 245). To comfort refers to the son, or Noah, by which a new regeneration and thus a new church is signified, which is the Ancient Church. By this church, or Noah, therefore is also signified rest, and comfort from rest; just as it was said of the Most Ancient Church that it was the seventh day on which Jehovah rested (see n. 84–88).

532. Verses 30, 31. *And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years; and he died.* By Lamech, as was said, is signified the church vastated; by sons and daughters, the conceptions and births of such a church.

533. As nothing more is related concerning Lamech than that he begat sons and daughters, which are the conceptions and births of such a church, it shall not be further dwelt upon. What the births or sons and daughters are, may be evident from the church; for such as the church is, such are the births from it. The churches which were called Methuselah and Lamech both came to an end just before the flood.

534. Verse 32. *And Noah was a son of five hundred*

years; and Noah begat Shem, Ham, and Japheth. By Noah is signified, as was said, the Ancient Church; by Shem, Ham, and Japheth are signified three ancient churches, the parent of which was the Ancient Church called Noah.

535. That the church called Noah is not to be numbered among those which were before the flood, may be evident from the 29th verse — that it was to "comfort them for their work, and for the labor of their hands, from the ground which Jehovah hath cursed." The comfort was, that it should survive and endure. But Noah and his sons, by the Divine Mercy of the Lord, will be treated of hereafter.

536. Since much has been said in the preceding pages concerning the perception of the churches before the flood, and as perception is at this day a thing entirely unknown — so completely unknown that some may suppose it to be a kind of continual revelation, or a something implanted, some that it is merely imaginary, and others other things — and yet perception is the very celestial from the Lord, given to those who are in the faith of love, and there is perception with innumerable varieties in the universal heaven — therefore, that some notion of perception may be had, it is permitted by the Divine Mercy of the Lord to describe it in the following pages, as to its different kinds, as it is in the heavens.

CONTINUATION CONCERNING HEAVEN AND HEAVENLY JOY.

537. A certain spirit approached me on my left side, asking whether I knew how he might enter heaven; and it was given to reply to him that admission into heaven belongs to the Lord alone, Who only knows what a man is. There are very many coming from the world of such a nature as to seek only to come into heaven — not knowing at all what heaven is and heavenly joy — not knowing that heaven is mutual love, and that heavenly joy is the joy of

that love. They therefore who do not know are first informed what heaven is and heavenly joy, by actual experience. For example, there was a certain spirit, also recently from the world, who in like manner longed for heaven. In order that he might perceive what heaven is, his interiors were opened so that he felt something of heavenly joy; but on feeling it he began to groan and writhe, and begged to be delivered, saying that he could not live, for the anguish he suffered. Then his interiors were closed toward heaven and he was restored. From this it may be evident with what remorse of conscience and with what anguish they are tormented who are admitted but for a little while, when they are not prepared.

538. There were some also who went about seeking heaven, not knowing what heaven is, and who were told that unless they are in faith of love, it is as perilous to enter heaven as into a flame; and yet they went about seeking it. When they came to the first entrance, or into the lower sphere of angelic spirits, they were so distressed that they threw themselves headlong backward. By this experience they were taught how perilous it is even to draw near to heaven, until prepared by the Lord for receiving affections of faith.

539. One was admitted to the first threshold of heaven, because he strongly desired it, who in the life of the body made light of adulteries. As soon as he came he began to feel distressed, and to be sensible of his own stench, like that of a dead carcase, until he could not bear it. It seemed to him that if he went further he would perish. He was therefore cast down thence to the lower earth, angry that when he came to but the first threshold of heaven he should be in such torment, because he came into a sphere opposed to adulteries. He is among the unhappy.

540. Almost all who come into the other life are ignorant of the nature of heavenly happiness and bliss, because they do not know what internal joy is, and its nature. They

only form a conception of it from the delights and joys of the body and the world. What they are ignorant of, they for that reason regard as nothing; whereas corporeal and worldly joys are nothing, in comparison, and impure. Therefore in order that the upright who do not know what heavenly joy is, may know and perceive it, they are taken first to paradisal regions, which surpass all conception of the imagination — concerning which, by the Divine Mercy of the Lord, more will be said hereafter. They then suppose themselves to have come into the heavenly paradise; but are taught that this is not true heavenly happiness. And it is given them therefore to experience interior states of joy, perceptible even to their inmost. Afterward they are brought into a state of peace to their very inmost, confessing then that it is utterly inexpressible and inconceivable; and at last into a state of innocence, likewise even to their inmost sense. By such means it is given them to know what truly spiritual and heavenly good is.

541. Some who did not know what heavenly joy is were unexpectedly taken up into heaven, having been brought into a state in which they could be taken up — that is to say, a state of sleep as to corporeal nature and fantasies. From there I heard one saying to me that he now first felt how great is the joy in heaven; and that he had been very greatly deceived; that he had a different idea of it; but that he now perceived in his inmost a joy indefinitely greater than he ever experienced in the most exalted state of any bodily pleasure — which he called filthy. They were delighted at this.

542. Those who are taken up into heaven for the purpose of learning what heaven is, are either put to sleep as to corporeal nature and fantasies — for with the corporeal nature and fantasies that they bring with them from the world no one can enter heaven — or they are encompassed by a sphere of spirits by whom things that are impure and cause disagreement are marvellously attempered. With

some their interiors are opened. In these and in other ways they are prepared, according to their lives and the nature thereby acquired.

543. There were certain spirits who desired to know what heavenly joy is, and it was granted them to have perception of the inmost of their own joy, to such a degree that they could bear no more; and yet it was not angelic joy — scarcely equal to the least angelic, as it was given me to perceive by a communication of their joy. So slight was it as to be almost insipid; and yet being their inmost joy, they called it most heavenly. From this it was evident not only that there are degrees of joys, but also that the inmost degree of one scarcely approaches the outmost or middle degree of another; and that when one receives his own inmost joy he is in his heavenly joy, and cannot bear that which is still more interior, but it becomes pain to him.

544. Some were admitted into the heaven of innocence of the first heaven, and talking with me from there, confessed that the state of joy and gladness was such as they never could have conceived an idea of. Yet this was only in the first heaven; and there are three heavens, and states of innocence in each, with their innumerable varieties.

545. But in order that I might know what heaven and heavenly joy is, and its nature, it has been granted me by the Lord frequently and for a long time to perceive the enjoyments of heavenly joys. I can therefore know, because from actual experience, but can never describe it. But, to give merely a notion of it — it is an affection of innumerable enjoyments and joys presenting a kind of simultaneous general joy, in which general joy or general affection are harmonies of innumerable affections — which do not come distinctly to perception, but obscurely, because the perception is most general. Yet it was given me to perceive that there are joys innumerable within it, in such order as can never be described. These innumerable joys are such as flow from the order of heaven. Such order is in the single and least particulars of the affection — all which are

only presented and perceived as a most general affection — according to the capacity of him who is the object of it. In a word, in every general affection there are particulars without number, in most orderly form, and nothing that does not live and affect even the inmosts — for heavenly joy proceeds from inmosts. It was also perceived that the joy and delight came as from the heart, diffusing itself most softly through all the inmost fibres, and thence into the fasciculated fibres, with such an inmost sense of enjoyment that every fibre was as if nothing but joy and delight; and everything of perception and sensation therefrom is likewise alive with happiness. The joy of the pleasures of the body is to these joys as a gross and pungent dust compared with a pure and most gentle aura.

546. In order that I might know how it is with respect to those who long to be in heaven and are not such that they can be there, when I was in a heavenly society an angel appeared to me as an infant with a chaplet of brilliant blue flowers about its head, and girded about the chest with wreaths of other colors. It was given me to know from this that I was in some society where there was charity. Some upright spirits were then admitted into the same society; and immediately on entering they became much more intelligent, and talked like angelic spirits. Afterward some were admitted who wished to be innocent of themselves; and their state was represented to me by an infant vomiting milk out of its mouth. Such is their state. After that, some were admitted who thought that of themselves they were intelligent. Their state was represented by their faces, which appeared sharp, and fair enough. They appeared to wear a pointed cap, from which a dart projected. Their faces however did not appear to be of human flesh, but as if sculptured, without life. Such is the state of those who believe that they are spiritual of themselves, or able of themselves to have faith. Other spirits admitted who could not remain there, were dismayed, became anxious, and fled away.

CHAPTER SIXTH.

HEAVEN AND HEAVENLY JOY.

547. THE souls that come into the other life are all ignorant what heaven and heavenly joy is. Very many think it is a kind of joy that they can be admitted into, howsoever they have lived — even those that have hated the neighbor and passed their life in adulteries — not knowing at all that heaven is mutual and chaste love, and that heavenly joy is happiness therefrom.

548. I have at different times talked with spirits recently come from the world, respecting the state of eternal life — saying that it concerned them to know who is the Lord of the kingdom, and what is the nature and form of His government. Just as those who come into another kingdom in the world are interested in nothing more than in knowing who is king, and what kind of a king he is, with many other things about the kingdom. Much more should they be interested in this kingdom, where they are to live to eternity. And I said that the Lord alone governs not heaven only but also the universe; for He who rules the one must rule the other; and that the kingdom in which they now were is the Lord's kingdom; and the laws of the kingdom are eternal verities, all founded on the one only law that they are to love the Lord above all things and the neighbor as themselves, and now even more, for if they would be as angels
2 they must love the neighbor more than themselves. When they heard these things they could answer nothing, for they had heard something of the kind in the life of the body, but did not believe it. They marvelled that there is such love in heaven, and that it is possible for any one to love the

neighbor more than himself, though they had heard that they should love the neighbor as themselves. but they were informed that in the other life all good increases indefinitely; and that such is the life in the body that they cannot advance further than to love the neighbor as themselves, because then in things corporeal. But these being removed the love becomes purer, and at length angelic, which is to love the neighbor more than one's self. That 3 such love is possible could be evident from the marriage love of some, who would suffer death rather than let the consort be injured; from the love of parents for their children, in that a mother will endure starvation rather than see her infant hunger — and so among birds and animals. And likewise from sincere friendship, in which perils will be undergone for a friend; and even from civil and simulated friendship, which would emulate real friendship, in offering the better things to those to whom it wishes well, bearing such love in the mouth though not in the heart. Indeed it may be seen from the nature of love, which is such that its joy is in serving others, not for the sake of self but for its own sake. But this could not be comprehended by those spirits who loved themselves more than others, and who in the life of the body were greedy for gain, and least of all by the avaricious.

549. The angelic state is such that every one communicates his own blessedness and happiness to others. For in the other life there is a communication and most exquisite perception of all affections and thoughts; so that each one communicates his joy to all, and all to each; and each one is as it were a centre of all. This is the heavenly form. Therefore the more there are who constitute the Lord's kingdom, the greater the happiness, for it increases in the ratio of numbers. Hence it is that heavenly happiness is ineffable. There is such communication of all with every one and of every one with all, when each one loves others more than himself. But if any one wishes better to himself

than to others, then the love of self reigns, which communicates nothing from self to others but an idea of self, which is most foul; and when this is perceived he is immediately dissociated and rejected.

550. Just as each and all things in the human body contribute to the general and individual uses of all, so is it in the Lord's kingdom, which is as one man, and is also called the Greatest Man. Every one there thus contributes, more nearly or more remotely, and in manifold ways, to the happiness of all — and this according to the order instituted and perpetually maintained by the Lord alone.

551. As the whole heaven refers itself to the Lord, and all and each to the Very and Only One, in the whole and in the smallest particulars, from this comes order, unity, mutual love, and happiness; for thus each regards the welfare and happiness of all, and all that of each.

552. That all the joy and happiness of heaven is from the Lord alone I have been shown by many experiences, of which the following may here be related: I saw that certain angelic spirits with the utmost zeal were fashioning a candelabrum, with its lamps and flowers, most exquisitely, in honor of the Lord. I was permitted for an hour or two to see how great pains they took that everything about it should be beautiful and representative — they supposing that they were doing it of themselves. But it was given me to perceive clearly that of themselves they could devise nothing at all. At last after some hours they said they had fashioned a very beautiful representative candelabrum, in honor of the Lord, whereat they rejoiced from their very inmost. But I said they had devised and fashioned nothing at all of themselves, but the Lord alone for them. At first they were scarcely willing to believe this; but being angelic spirits they were enlightened, and confessed that it was so. So it is with other representative things, and with all and every particular of affection and thought. And so with heavenly joys and felicities — the least of them all are from the Lord alone.

553. They who are in mutual love are continually advancing to the spring-time of their youth, and to a more and more gladsome and happy spring the more thousands of years they live: and this with continual increase to eternity, according to the degree and progress of mutual love, charity, and faith. Those of the female sex who have died in old age and enfeebled with years, and who have lived in faith in the Lord, in charity toward the neighbor and in happy marriage love with a husband, come after a succession of years more and more into the bloom of youth and early womanhood, and into a beauty which surpasses all conception of beauty that is ever perceptible to the sight. For it is goodness and charity forming and presenting their own likeness, and making the enjoyment and beauty of charity shine forth from every least feature of the countenance — even so that they are very forms of charity. Some who have seen them have been struck with astonishment. The form of charity, as seen to the life in the other world, is such that it is charity itself that portrays and is portrayed; and this in such wise that the whole angel, especially the face, is as it were charity, which is both perceived and manifestly appears. This form is of ineffable beauty to the sight, affecting the very inmost life of the mind with charity. Through the beauty of this form truths of faith are presented in an image, and are even perceived from it. Such forms, or such beauties do they become in the other life who have lived in faith in the Lord, that is in faith of charity. All the angels are such forms, with innumerable variety. Of these is heaven.

CHAPTER VI.

1. And it came to pass that man began to multiply upon the faces of the ground, and daughters were born unto them.

2. And the sons of God saw the daughters of man, that they were fair, and they took to themselves wives of all that they chose.

3. And Jehovah said, My spirit shall not reprove man forever, for that he is flesh; and his days shall be a hundred and twenty years.

4. The Nephilim were in the earth in those days; and still more after that the sons of God went in unto the daughters of man and they bare unto them. These were the mighty men which were of old, men of renown.

5. And Jehovah saw that the evil of man was multiplied in the earth; and that every imagination of the thoughts of his heart was only evil all the day.

6. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart.

7. And Jehovah said, I will destroy man whom I have created, from upon the faces of the ground; both man and beast, and creeping thing, and fowl of the heavens; for it repenteth Me that I have made them.

8. And Noah found grace in the eyes of Jehovah.

CONTENTS.

554. The subject is the state of the people before the flood.

555. That with man, where the church was, lusts began to reign, which are daughters. And they conjoined the teachings of faith to their lusts, and so confirmed themselves in evils and falsities; which is meant by the sons of God taking to themselves wives of the daughters of men — verses 1, 2.

556. Because man had thus no remains of good and truth, it is foretold that he would be differently formed in order that he might have remains, which are "a hundred and twenty years" — verse 3.

557. Those who immersed the teachings of faith in their

lusts, and hence, as well as from the love of self, conceived dreadful persuasions of their own greatness in comparison with others, were the Nephilim — verse 4.

558. From that time there was no longer any will and perception of good and truth — verse 5.

559. The mercy of the Lord is described by His repenting and grieving at heart — verse 6. They became such that their lusts and persuasions could not but destroy them — verse 7; therefore, in order that the human race might be saved, a new church arose, which is Noah — verse 8.

INTERNAL SENSE.

560. Before proceeding further it is desirable to have in mind how the case was with the church before the flood. In general it was as with the Jewish Church before the coming of the Lord, and the Christian Church after the coming, in that they had perverted and adulterated the knowledges of true faith. In particular, as to the man of the church before the flood, he had in the course of time conceived dreadful persuasions, and immersed the goods and truths of faith in filthy lusts, even so that there were scarcely any remains with them. And when they came into this state they were suffocated, as it were of themselves; for man cannot live without remains. For, as has been said before, it is in remains that the life of man is above that of brutes. From remains, or through remains from the Lord, a man can be as a man, can know what is good and true, can reflect upon each, and therefore can think and reason; for in remains alone is there spiritual and celestial life.

561. But that it may be known what remains are — they are not only the goods and truths which a man has learned from the Word of the Lord from childhood up, and which are thus impressed on his memory, but they are also all the states springing therefrom; such as states of innocence from infancy; states of love toward parents, brothers,

teachers, friends; states of charity toward the neighbor, and also of pity for the poor and needy; in a word, all states of good and truth. These states, with the goods and truths impressed on the memory, are called remains; which are preserved in man by the Lord and are stored up, quite without his knowledge, in his internal man; and are separated entirely from the things that are of man's own, or evils and falsities. All these states are so preserved in man by the Lord that not the least of them is lost. This it has been given me to know from the fact that every state of a man, from his infancy to extreme old age, not only remains in the other life but also returns, and this just as they were when he was living in the world. Not only do the goods and truths of memory thus remain and return, but also all states of innocence and charity. And when states of evil and falsity or of malice and fantasy recur — which also remain and return, every one of them, to the least particulars — then these states are tempered by the Lord by means of the good states. From these facts it may be evident that if man had no remains, he could not but be in eternal condemnation — see what was said before (n. 468).

562. The people before the flood were such that at last they had almost no remains — because they were of such a genius that they cherished dreadful and abominable persuasions about all things whatsoever that came before them and entered into their thought, insomuch that they would not in the least recede from them; and this chiefly from the love of self, believing themselves to be as gods, and whatever they thought, to be divine. No such persuasion has ever arisen in any people before or since, for it is suffocating and deadly. On this account they cannot be with other spirits at all in the other life. When they are present, by the influx of their most obstinate persuasion they take away from them all power of thought — besides other evil effects, of which by the Divine Mercy of the Lord hereafter.

563. Such persuasion when it takes possession of a man is as glue in which the goods and truths that would constitute remains are caught — so that remains can no longer be stored up, and those that have been stored up cannot be of use. And consequently when these people reached the highest point of such persuasion they were of themselves extinguished, and suffocated as by an inundation not unlike a flood. Therefore their extinction is compared to a flood, and also, after the manner of the most ancient people, described by a flood.

564. Verse. 1. *And it came to pass that man began to multiply upon the faces of the ground, and daughters were born unto them.* By "Man" is here signified the human race at that time; by "the faces of the ground," all the region where the church was; by "daughters," the things that pertained to the will of that man, consequently, lusts.

565. That by "man" is signified here the human race at that time, and indeed evil, or corrupt, may be evident from what follows — "My spirit shall not reprove man forever, for that he is flesh" (ver. 3). "The evil of man was multiplied in the earth, and every imagination of the thoughts of his heart was only evil" (ver. 5). "I will destroy man whom I have created" (ver. 7). And in the following chapter; "All flesh died that moveth upon the earth . . . and every man . . . in whose nostrils was the breathing of the breath of lives" (ver. 21, 22). It has been said before concerning man that the Lord alone is Man, and that every celestial man or celestial church is called man from Him. Hence others than celestial men are so called, as well as all of whatsoever faith, to distinguish them from brutes. But, as was said, man is not man and distinct from brutes, except through remains, which are of the Lord. From these also man is called man; and as it is on account of remains, which are of the Lord, thus again it is from the Lord that he is called a man, though he be the worst. For he is not man at all if he have not remains, but the vilest of brutes.

566. That "the faces of the ground" signify all the region where the church was, is evident from the signification of the ground; for there is a careful distinction in the Word between ground and earth. By ground is everywhere signified the church, or something pertaining to the church; and hence the name of man, Adam, which is ground. By earth in various places is meant where there is no church, or not anything of the church. Thus in the first chapter the earth only is mentioned, because there was not yet a church or regenerate man. The ground is first spoken of in the second chapter, because then there was a church. So here, and in the following chapter, it is said that every existing thing should be destroyed "from the faces of the ground" (ver. 4, 23), signifying in the region where the church was; but in the third verse it is said — "to keep seed alive upon the faces of the earth," speaking there of of the church to be created. And so everywhere in the Word — as in Isaiah: *Jehovah will have compassion on Jacob, and will yet choose Israel, and set them upon their own ground. . . . And the peoples shall take them and bring them to their place, and the house of Israel shall possess them upon the ground of Jehovah* (xiv. 1, 2). Here the church formed is treated of; but in the same chapter where there is no church, it is said "earth" (ver. 9, 12, 16, 20,
2 21, 25, 26). Again: *And the ground of Judah shall be a terror unto Egypt. . . . In that day there shall be five cities in the land of Egypt that speak the language of Canaan* (xix. 17, 18). Here it is said "ground" where there is a church, and "land" [*terra*] * where there is no church. And so again: *The earth reeling shall reel to and fro like a drunkard. . . . Jehovah shall visit upon the host of the height on high, and upon the kings of the ground on the ground* (xxiv. 20, 21). In Jeremiah: *Because of the ground which is*

* The Latin word *terra* in all these places is equivalent in English to either *earth* or *land* or *country*.

crumbled, for that no rain hath been in the earth, the ploughmen were ashamed, they covered their heads. Yea the hind also in the field calved (xiv. 4, 5). Here "the earth" stands for that which contains "the ground," and "the ground" for that which contains "the field." And in the 3
same prophet: *He hath led the seed of the house of Israel out of the north country* [*terra*] *and from all the countries whither I have driven them, and they shall dwell upon their own ground* (xxiii. 8). "Country" and "countries" [*terra et terrae*] are where there are not churches; "ground" where there is a church, or true worship. Again: *I will give . . . the residue of Jerusalem, that remain in this land and them that dwell in the land of Egypt, I will even give them for a commotion, for evil, to all the kingdoms of the earth . . . and I will send upon them the sword, the famine, and the pestilence, till they be consumed from off the ground that I gave unto them and to their fathers* (xxiv. 8–10): "ground" here stands for doctrine and worship therefrom. And so again in chap. xxv. 5. In Ezekiel: *I will gather* 4
you out of the lands wherein ye have been scattered . . . and ye shall know that I am Jehovah, when I shall bring you again into the ground of Israel into the land for which I lifted up Mine hand to give it unto your fathers (xx. 41, 42). "The ground" here stands for internal worship; when there is not internal worship it is called "land." In Malachi: *I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine cast her fruit . . . in the field. . . . And all nations shall call you happy; for ye shall be a delightsome land* (iii. 11, 12). Here "land" stands for the containant, thus manifestly for man, who is called "land" where "ground" stands for the church or doctrine. In Moses: *Sing, O ye* 5
nations, His people. . . . He will make expiation for His ground, His people (Deut. xxxii. 43) — manifestly denoting the church of the nations, which is called "ground." In Isaiah: *Before the child shall know to refuse the evil and*

choose the good, the ground shall be forsaken, in which thou loathest at the presence of her two kings (vii. 16). This is said concerning the Lord's advent; "the ground" which would be deserted stands for the church, or true doctrine of faith. It is evident that it is called the "ground" and the "field" from the sowing of seed — as in Isaiah: *He shall give the rain of thy seed wherewith thou shalt sow the ground. . . . The oxen and young asses that till the ground* (xxx. 23, 24). And in Joel: *The field is wasted, the ground mourneth, for the corn is wasted* (i. 10). It is now evident that "man" — who in the Hebrew language is called Adam, from the ground — signifies the church.

567. All that part of the earth where they are who are instructed in the doctrine of a true faith, is called the region of the church — as the land of Canaan when the Jewish Church was there, and Europe where the Christian Church now is. Countries and territories that are outside are not regions of the church, or "the face of the ground." Where the church was before the flood, may be evident from the lands which the rivers encompassed that went forth out of the Garden of Eden — by which also in various places in the Word the boundaries of the land of Canaan are described — and from the circumstances which follow, as from the Nephilim in the land, who, it appears from the sons of Anak which were of the Nephilim, dwelt in the land of Canaan (Num. xiii. 33).

568. That daughters signify things of the will of that man, and therefore lusts, may be evident from what was said and shown at verse 4 of the preceding chapter respecting sons and daughters — where sons signify truths, and daughters goods. Daughters or goods are of the will; but the understanding and the will — that is the sons and daughters — are such as the man is. Here a corrupt man is treated of, who has no will, but instead of will mere lust, which such believe to be and also call will. What is predicated is in accordance with the quality of that of which it

is predicated. That the man of whom daughters are here predicated was a corrupt man, has been shown before. The reason why daughters signify things of the will, and 2
when there is no will of good they signify lusts; and why sons signify things of the understanding, and when there is no understanding they signify fantasies, is, that the female sex is such and so formed that will or desire governs, rather than understanding. Such is the disposition of their every fibre; and such their nature. But the male sex is so formed that understanding or reason governs; and such is the disposition of their fibres, and such their nature. And from this comes the marriage of the two, like that of the will and understanding in each man. And because there is at this day no will of good, but lust, and yet something of understanding or of reason can be given, on this account so many laws were given in the Jewish Church respecting the prerogatives of the man, and obedience of the wife.

569. Verse 2. *And the sons of God saw the daughters of man, that they were fair, and they took to themselves wives of all that they chose.* "The sons of God" signify the doctrinal truths of faith; "daughters" here, as before, signify lusts. That "the sons of God saw the daughters of man, that they were fair, and took to themselves wives of all that they chose," signifies that they joined the doctrinal truths of faith with lusts, and indeed with whatever lusts they would.

570. That the "sons of God" signify doctrinal truths of faith, is evident from the signification of sons — of which just above, and in the preceding chapter at verse 4, where sons signify truths of the church. Truths of the church are doctrines which in themselves regarded were truths, because they who are treated of had them by tradition from the most ancient people. For this reason they are called "sons of God"; and also relatively, because lusts are called the "daughters of man." What manner of men they were is here described — namely, that they immersed

the truths of the church, which were holy, in their lusts, and so defiled them; and thereby they confirmed their principles that they were so strongly persuaded of. How this came to pass every one may judge from himself and others. Men who once persuade themselves of any matter confirm themselves by everything that they think is true, even by what is in the Word of the Lord. For when they stick fast to the principles they have adopted and are persuaded of, they make all things favor and assent. And the more one loves himself, the more obstinate he makes himself. Such was this race of men — of which by the Lord's Divine Mercy hereafter, where their dreadful persuasions will be described. Wonderful to relate, these were such that it is never permitted them to flow in by reasonings, but only from lusts; for they would destroy everything rational in the spirits present. From this it may be evident what is signified by the sons of God seeing the daughters of man, that they were fair, and taking to themselves wives of all that they chose — namely, that they conjoined the doctrinal truths of faith with their lusts, and indeed with whatever lusts they would.

571. When man is such that he immerses truths of faith in his insane lusts, he profanes the truths, and deprives himself of remains — which though they continue cannot be brought forth; for as soon as they are brought forth, they are desecrated again by things which are profane. For profanations of the Word produce a kind of callousness, which obstructs and absorbs the goods and truths of remains. Let man therefore beware of profanation of the Word of the Lord, in which are the eternal truths wherein is life, although one who is in false principles does not believe that they are truths.

572. Verse 3. *And Jehovah said, My spirit shall not reprove man forever, for that he is flesh; and his days shall be a hundred and twenty years.* "Jehovah said, My spirit shall not reprove n an forever" signifies that man would

no longer be so led; "for that he is flesh" signifies, because he had become corporeal. "And his days shall be a hundred and twenty years" signifies that he ought to have remains of faith. It is also a prediction concerning the future church.

573. *Jehovah said, My spirit shall not reprove man forever.* That this signifies that man would no longer be so led, is evident from what has gone before and from what follows — from what has gone before, in that men were become such, through the immersion of doctrinal truths or the truths of faith in lusts, that they could no longer be reproved, or know what is evil — all ability to perceive truth and good having been extinguished by persuasions, so that they believed that only to be true which was in conformity with their persuasions. The same is evident from what follows, in that after the flood the man of the church became different, and with him conscience succeeded in place of perception, through which he could be reproved. Reproof by the spirit of Jehovah therefore signifies an internal dictate, perception, or conscience; and "the spirit of Jehovah" is influx of truth and good — as also in Isaiah: *I will not contend forever, neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made* (lvii. 16).

574. That flesh signifies that man had become corporeal, is evident from the meaning of flesh in the Word, where it is taken both for every man, in general, and for the corporeal man in particular:— for every man, in Joel: *I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy* (ii. 28). Flesh here stands for man, spirit for influx of truth and good from the Lord. In David: *O Thou that hearest prayer, unto Thee shall all flesh come* (Ps. lxv. 2) — all flesh standing for every man. In Jeremiah: *Cursed is the man that trusteth in man, and maketh flesh his arm* (xvii. 5). Flesh stands for man, arm for power. In Ezekiel: *That all flesh may know* (xxi. 4, 5).

And in Zechariah: *Be silent, all flesh, before Jehovah* (ii.
2 13) — all flesh standing for all mankind. For the corporeal man, in particular, in Isaiah: *The Egyptian is man, and not God; and his horses flesh, and not spirit* (xxxi. 3) — meaning that their knowledge is corporeal; horses here, as elsewhere in the Word, denoting the rational faculty. In the same prophet: *He shall cut down on the right hand, and be hungry; and he shall eat on the left hand and they shall not be satisfied; they shall eat every man the flesh of his own arm* (ix. 20) — meaning things that are man's own,
3 all which are corporeal. Again in the same: *He shall consume . . . both soul and flesh* (x. 18) — flesh standing for what is corporeal. And again: *The glory of Jehovah shall be revealed, and all flesh shall see it together. . . . The voice said, Cry. And he said, What shall I cry? All flesh is grass* (xl. 5, 6). Flesh stands for every man who is corporeal. And again: *By fire will Jehovah contend, and by His sword, with all flesh; and the slain of Jehovah shall be multiplied* (lxvi. 16). Fire stands for the punishment of lusts, the sword for the punishment of falsities, flesh for the corporeal things of man. In David: *God . . . remembered that they were flesh, a wind that passeth away, and cometh not again* (Ps. lxxviii. 39). This is said of the people desiring flesh in the wilderness, that they were corporeal. That they desired flesh represented that they lusted only for things of the body (Num. xi. 32–34).

575. *The days of man shall be a hundred and twenty years.* That this signifies that they must have remains of faith is evident in this way. In the preceding chapter (at verses 3 and 4), it was said that days and years signify times and states; and that the most ancient people by numbers variously compounded signified states and changes of states of the church. But what their computation of ecclesiastical matters was, is among things that are lost. Here likewise numbers of years occur, which no one can know the signification of unless he knows what is involved in the

single numbers from 1 to 12, and so on. It manifestly appears that they involve something else than numbers, and a hidden meaning; for, that men were to live a hundred and twenty years has no coherence with what precedes in the verse. Nor was their term of life afterward a hundred and twenty years — as appears from those that lived after the flood (chap. xi.). It is said of Shem that he lived after he begat Arphaxad five hundred years; of Arphaxad after he begat Shelah, four hundred and three years; Shelah, after he begat Eber, likewise four hundred and three years; Eber, after he begat Peleg, four hundred and thirty years; Noah, after the flood, three hundred and fifty years (ix. 28); and so on. But what the number "a hundred and twenty" involves is only ascertained from the signification of ten, and twelve, of which it is composed by multiplication. From this it appears that it signifies remains of faith. The number ten in the Word, as also tenths, signifies and represents remains which are preserved by the Lord in the internal man, and which because they are of the Lord alone are holy; the number twelve signifies faith, or all things that pertain to faith, in one complex. Therefore the number compounded of these signifies remains of faith.

576. That the number ten, and also tenths, signifies remains, may be seen from the passages which follow — in Isaiah: *Many houses shall be desolate, great and fair, without inhabitant. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah* (v. 9, 10). This is said of the vastation of things spiritual and celestial. "Ten acres of vineyard shall yield one bath" means that so few were the remains of spiritual things; "a homer of seed shall yield an ephah," that so few were the remains of celestial things. Again: *And the forsaken places be many in the midst of the land, and yet in it shall be a tenth; and it shall return, and yet shall be consumed* (vi. 12, 13). The midst of the land stands for the internal man; a tenth,

for so few remains. In Ezekiel: *Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth of a homer, and the ephah the tenth of a homer; the measure thereof shall be after the homer. . . . And the set portion of oil, of the bath of oil, shall be the tenth part of a bath out of the Cor, ten baths a homer; for ten baths are a homer* (xlv. 10, 11, 14). Here holy things of Jehovah are described by measures, which signify the kinds of holy things. Ten here stands for remains of celestial things, and of spiritual things therefrom. For why, unless they contain holy mysteries, should there be so many measures, determined by numbers, as are in this and the previous chapters in the same prophet — where the heavenly Jerusalem and the new temple are described — and in the other
2 prophets, as also in the rites of the Jewish Church? In Amos: *The virgin of Israel is fallen; she shall no more rise. . . . Thus saith the Lord Jehovih, The city that went forth a thousand shall have a hundred remaining, and that which went forth a hundred shall have ten remaining, to the house of Israel* (v. 2, 3). Here remains are mentioned, very little of which would be left; for it was only a tenth part, or a remnant of remains. Again: *I abhor the pride of Jacob, and hate his palaces; and I will shut up the city, and its fulness. . . . And it shall come to pass, if there remain ten men in one house that they shall die* (vi. 8, 9) — denoting remains, which would scarcely continue. In Moses: *An Ammonite and a Moabite shall not come into the congregation of Jehovah; even to the tenth generation shall none belonging to them come into the congregation of Jehovah, forever* (Deut. xxiii. 3). "An Ammonite and a Moabite" denote profanation of celestial and spiritual things
3 of faith, the remains of which are treated of before. Hence it appears that tenths represent remains; concerning which it is thus written in Malachi: *Bring ye all the tenths into the treasure-house, that there may be spoil in My house, and*

prove Me now herewith, if I will not open to you the floodgates of heaven and pour you out a blessing (iii. 10). "That there may be spoil in My house" signifies remains in the internal man, which are compared to spoil because they are insinuated as by stealth, among so many evils and falsities — through which remains all blessing comes. That all a man's charity comes through remains which are in the internal man, was represented in the Jewish Church by the fact that after they had given tithes, they were to give to the Levite, the stranger, the fatherless, and the widow (Deut. xxvi. 12, seq.). Because remains are of the Lord alone, therefore the tithes are called "holiness unto Jehovah"; of which it is thus written by Moses: *All the tithes of the land, of the seed of the land, of the fruit of the tree, they are Jehovah's, holiness to Jehovah. . . . All the tithes of the herd and of the flock, all that passeth under the rod (of the shepherd), the tenth shall be holiness unto Jehovah* (xxviii. 30, 32). That there are ten commandments of the Decalogue, or ten words, and that Jehovah wrote them on tables (Deut. x. 4), signifies remains. And that they were written by the hand of Jehovah signifies that remains are of the Lord alone. That they are in the internal man, is represented by the tables.

577. That twelve signifies faith, or the things of love and of faith therefrom taken together, may also be confirmed by many passages from the Word — from the twelve sons of Jacob and their names, the twelve tribes of Israel, and the twelve disciples of the Lord; but of these, by the Divine Mercy of the Lord, hereafter — especially in the twenty-ninth and thirtieth chapters of Genesis.

578. From these numbers alone it may be evident what the Lord's Word contains in its bosom and inner recesses — things that are hidden arcana and never appear to the naked eye — besides what are everywhere found. There are similar things in every expression.

579. That with the antediluvians here treated of there

were few and almost no remains, will be evident from what will be told about them, by the Divine Mercy of the Lord, hereafter. And because remains could not be preserved among them, it is here foretold of the new church called Noah that it would have remains — of which also by the Divine Mercy of the Lord, hereafter.

580. Verse 4. *The Nephilim were in the earth in those days; and still more after that the sons of God went in unto the daughters of man, and they bare unto them. These were the mighty men, which were of old, men of renown.* The Nephilim signify those who from a persuasion of their own loftiness and preëminence, made nothing of all things holy and true. "Still more after that the sons of God went in unto the daughters of man, and they bare unto them" signifies that it was at the time when they immersed the doctrinal truths of faith in their lusts and formed false persuasions. They are called "mighty men" from their love of self; "of old, men of renown" signifies that there were such also before.

581. That the Nephilim signify those who from a persuasion of their own loftiness and preëminence, made nothing of all things holy and true, is evident from what precedes and presently follows, namely, that they immersed doctrinal truths in their lusts, which is signified by the words "the sons of God went in unto the daughters of man," and here that "they bare unto them." Moreover, a persuasion concerning one's self and one's own fantasies increases, according to the multitude of things entering into it, until at length the persuasion becomes indelible; and when doctrinal truths of faith are added, then from principles of deepest persuasion men make nothing of all things holy and true, and become Nephilim. The race which lived before the flood is such, as has been said, that with their most dreadful fantasies, which are poured forth by them as a poisonous and suffocating sphere, they so deaden and stifle every spirit, that spirits know not in the least how to

think, and seem to themselves half dead. And if the Lord by His coming into the world had not liberated the world of spirits from such a venomous race, no one could have existed there; and thus the human race, which is ruled by the Lord through spirits, would have perished. They are therefore now kept in a hell under a cloud-like and dense rock as it were, under the heel of the left foot*; nor do they make the least attempt to rise out of it. Thus is the world of spirits free from this most dangerous crew; which crew and their most poisonous sphere of persuasions are to be described, by the Divine Mercy of the Lord, in their place. These are they who are called Nephilim, and who make nothing of all that is holy and true. Mention is made 2 of them under this name in the Word, but their descendants were called Anakim and Rephaim. That they were called Anakim, or sons of Anak, is evident in Moses: The explorers of the land of Canaan said, *There we saw the Nephilim, the sons of Anak, of the Nephilim; and we were in our own eyes as grasshoppers, and so were we in their eyes* (Num. xiii. 33). That they were called Rephaim is also evident in Moses: *The Emim dwelt aforetime in the land of Moab, a people great, and many, and tall, as the Anakim; these also are accounted Rephaim, as the Anakim; and the Moabites call them Emim* (Deut. ii. 10, 11). The Nephilim are no more mentioned, but the Rephaim, who, as has been said, are described as such by the prophets. Thus in Isaiah: *Hell from below is moved for thee, to meet thee at thy coming; it hath stirred up the Rephaim for thee* (xiv. 9) — speaking of the hell where such have their abode. Again: *The dead shall not live; the Rephaim shall not rise, because Thou hast visited and destroyed them, and made all their memory to perish* (xxvi. 14). Here also their hell is referred to, from which they shall no more rise.

* That is, the left foot of the Greatest Man (*Maximus Homo*). See n. 3637–41.

And again: *Thy dead shall live, my dead body they shall raise. . . . Awaken and sing ye that dwell in the dust, for thy dew is the dew of herbs; yet thou shalt cast forth the land of the Rephaim* (xxvi. 19). "The land of the Rephaim" is the hell which has been spoken of. In David: *Wilt Thou show a wonder to the dead? Shall the Rephaim arise and praise Thee* (Ps. lxxxviii. 10)? This likewise is said of their hell, and signifies that they cannot rise and infest the sphere of the world of spirits with the venom of their most dreadful persuasions, but that it has been provided by the Lord that the human race should no longer be infected with such dreadful fantasies and persuasions. Those who lived before the flood were of such a nature and genius that they could be infected, for a reason hitherto known to no one — of which however, by the Divine Mercy of the Lord, hereafter.

582. *After that the sons of God went in unto the daughters of man and they bare unto them.* That this signifies that they became Nephilim at the time when they immersed the teachings of faith in their lusts, is evident from what was said and shown just before (at verse 2), namely, that sons of God signify the doctrinal truths of faith, and daughters lusts. The birth therefrom was nothing else than that they made of no account and profaned the holy things of faith. For man's lusts, which are of the loves of self and of the world, are utterly opposed to everything holy and true; and lusts prevail in man, so that when anything holy and true that is acknowledged is immersed in his lusts it is all over with the man, for they cannot be eradicated and separated. They cleave to every idea, and ideas are what are mutually communicated in the other life. As soon therefore as any idea of what is holy and true is brought forth, it is joined to the profane and false, which is at once and instantly perceived. Such therefore cannot but be separated and thrust down to hell.

583. That the Nephilim were called mighty men on ac-

count of their love of self, is evident also in various places in the Word, where such are called mighty — as in Jeremiah: *The mighty men of Babylon have forborne to fight, they sit down in their strongholds; their might hath failed; they are become as women* (li. 30). "The mighty men of Babylon" here stand for those who are filled full of the love of self. Again: *A sword is upon the liars and they shall be foolish; a sword is upon her mighty men, and they shall be dismayed* (l. 36). Again: *I have seen, they are dismayed, and are turned backward; the mighty men are beaten down, and have fled a flight, and looked not back; terror was on every side. . . . Let not the swift flee away, nor the mighty man escape. . . . Go up ye horses, and rage ye chariots; let the mighty men go forth, Cush, and Put, . . . and the Ludim* (xlvi. 5, 6, 9). This is said of persuasion, from reasonings. Again: *How say ye, We are mighty men, and valiant men for the war? Moab is laid waste* (xlviii. 14, 15); and in another verse: *The city is taken, and the strongholds are seized, and the heart of the mighty men of Moab in that day is become as the heart of a woman in travail* (xlviii. 41). So, *The heart of the mighty men of Edom* (in chap. xlix. 22). And again: *Jehovah hath redeemed Jacob, and hath delivered him from the hand of him that was stronger than he* (xxxi. 11) — where the strong are described by another word. That the Anakim, who were of the Nephilim, were called mighty men, is evident in Moses: *Thou art to pass over Jordan this day, to go in to possess nations greater and more numerous than thyself, cities great and fenced up to heaven, a people great and tall, the sons of the Anakim whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak* (Deut. ix. 1, 2)?

584. Verse 5. *And Jehovah saw that the evil of man was multiplied in the earth; and that every imagination of the thoughts of his heart was only evil all the day.* "Jehovah saw that the evil of man was multiplied in the earth"

signifies that there began to be no will for good; "every imagination of the thoughts of his heart was only evil all the day" signifies that there was no perception of truth and good.

585. That by the evil of man being multiplied in the earth is signified that there began to be no will for good, is evident from what has been explained before, that there was no longer any will, but only lust; and from the signification of man in the earth. In the literal sense the earth is where man is. In the internal sense it is where love is; and because this is of the will, or of the lust, the earth is taken for the will itself of man. For man is man from his power of willing — not so much from knowing and understanding; for knowing and understanding come from his willing. Whatever does not come from his willing, he is unwilling to know or to understand. Yea, when he says or does other than he wills, there is yet something of the will, remoter from the speech or action, that governs him. That the land of Canaan or the holy land is taken for the love and so for the will of the celestial man, can be established by many passages from the Word; also that the lands of the different nations stand for their loves — which in general are love of self and of the world. But as this subject so often recurs, it need not be dwelt upon here. It is thus evident that by the evil of man in the earth is signified his natural evil which is of the will, and which is said to have been multiplied because not all were so depraved as not to wish well to others, though for the sake of themselves. But that the perversion became complete is signified by "every imagination of the thoughts of his heart."

586. *Every imagination of the thoughts of his heart was only evil, all the day.* The reason why this signifies that there was no perception of good and truth is, that, as was said and shown before, they immersed the doctrinal truths of faith in their filthy lusts; and when this came to pass all perception was lost, and in place of perception a most

dreadful persuasion or most obstinate and most deadly fantasy succeeded — which was the reason of their suffocation and extinction. This deadly persuasion is here signified by the "imagination of the thoughts of his heart." But by the imagination of the heart without the word thoughts, is signified the evil of the love of self or of lusts — as in the eighth chapter following, where Jehovah said, after Noah had offered burnt offerings, *I will not again curse the ground any more on account of man, for that the imagination of man's heart is evil from his youth* (viii. 21). Imagination 2 is what a man conceives for himself, and persuades himself of — as in Habakkuk: *What profiteth the graven image that the maker thereof hath graven it? The molten image and teacher of a lie, that the maker trusteth to his imagination therein to make a dumb idol* (ii. 18)? A graven image signifies false persuasions from principles conceived and hatched out by one's self; the maker is one who persuades himself — concerning which imagination is predicated. In Isaiah: *Your turning upside down! Should the potter be counted as clay, that the thing made shall say of him that made it, He made me not? and the thing imagined say of him that imagined it, He understood not* (xxix. 16)? The thing imagined here stands for thought from one's selfhood, and persuasion thence of what is false. In general imagination is what a man conceives out of the heart or will, and also from thought or persuasion — as in David: *Jehovah knoweth our imagination* [*fashioning*], *He remembereth that we are dust* (Ps. ciii. 14). In Moses: *I know his imagination that he doeth this day, before that I have brought him unto the land* (Deut. xxxi. 21).

586.* Verse 6. *And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart.* "It repented Jehovah" signifies mercy; "it grieved Him at His heart" has a similar meaning. To repent has reference to wisdom; to grieve at heart, to love.

587. *It repented Jehovah that He had made man on the*

earth. That this signifies mercy, and that "it grieved Him at heart" has a similar signification, is evident from this, that Jehovah never repents, since He foresees all things and every particular from eternity; and when He made man, that is, created him anew and perfected him, until he became celestial, He also foresaw that he would become such in process of time; and as He foresaw that he would become such, it could not repent Him. This is clearly evident in Samuel: Samuel said, *The invincible One of Israel will not lie nor repent; for He is not a man, that He should repent* (1 Sam. xv. 29). And in Moses: *God is not a man that He should lie, nor the son of man that He should repent. Hath He said, and shall He not do? Or hath He spoken, and shall He not make it good* (Num. xxiii. 19)?

2 But to repent signifies mercy. The mercy of Jehovah or of the Lord involves each and every thing that is done by the Lord toward the human race, who are such that He pities them, and every one according to his state. Thus He pities the state of him whom He permits to be punished, and pities him to whom He gives the enjoyment of good. To be punished is of mercy, because it turns all the evil of punishment to good; and to give the enjoyment of good is of mercy, because no one merits any good. For the whole human race is evil, and every one of himself rushes toward hell; it is of mercy therefore that he is rescued therefrom. Nor is it anything but mercy, for the Lord has need of no one. It is called mercy because He delivers man from miseries * and from hell. Thus it is so called with reference to the human race, because they are in such a condition; and it is the effect of love toward them all, because all are so.

588. But it is said of the Lord that He repents and is grieved at heart, because there appears to be such feeling in all human mercy and therefore the expression here, as

* The Latin word for mercy, *misericordia*, means having a heart for misery.

in many other places in the Word, is according to the appearance. What the Lord's mercy is no one can know, because it infinitely transcends all human understanding; but what the mercy of man is, man knows — that it is to repent and grieve; and if he did not take an idea of mercy from some affection that he knows the quality of, he could never think anything about it and so could not be informed. This is the reason why human qualities are often predicated of the attributes of Jehovah or the Lord — as that Jehovah or the Lord punishes, leads into temptation, destroys, and is angry; when in truth He never punishes anyone, never leads any into temptation, never destroys any, and is never angry. So when even such things are predicated of the Lord, it follows that repentance also and grief may be predicated of Him; for the predication of the one follows from that of the other — as plainly appears in the following passages from the Word. In Ezekiel: *Mine anger* 2
shall be spent, I will make my fury to rest, and it shall repent Me (v. 13). Here because anger and fury are predicated, repentance is predicated also. In Zechariah: *As I thought to do evil when your fathers provoked Me to anger, saith Jehovah Zebaoth, and it repented Me not, so again, I will think in those days to do good unto Jerusalem and to the house of Judah* (viii. 14, 15). Here it is said that Jehovah thought to do evil, and yet He never thinks to do evil to any, but good to all and to every one. In Moses, when he supplicated the face of Jehovah: *Turn from the fierceness of Thine anger and repent Thee of this evil against Thy people. . . . And Jehovah repented of the evil which He said He would do unto His people* (Exod. xxxii. 12, 14). Here also the fierceness of anger is attributed to Jehovah, and consequently repentance. In Jonah, the king of Nineveh said, *Who knoweth whether God will not turn and repent, and turn from the heat of His anger, that we perish not* (iii. 9)? In like manner here repentance is predicated because anger is. In Hosea: *My heart is* 3

turned within me; My repentings are kindled together. I will not execute the fierceness of Mine anger (xi. 8, 9); where likewise it is said of the heart that repentings were kindled, just as in the passage we are considering it is said that He grieved at heart. Repentings clearly stand for great mercy. So in Joel: *Turn unto Jehovah your God; for He is gracious and compassionate, slow to anger and plenteous in mercy, and repenteth of the evil* (ii. 13); where also to repent manifestly denotes mercy. In Jeremiah: *If so be they will hearken, and turn every man from his evil way, and it repent Me of the evil* (xxvi. 3) — to repent signifying to have mercy. Again: *If that nation . . . turn from their evil, it shall repent Me of the evil* (xviii. 8); where also repenting stands for having mercy if they would turn themselves. For it is man who turns the Lord's mercy away from himself; the Lord never turns it away from man.

589. From these and many other passages it is manifest that the Word was spoken according to appearances with man. Whoever therefore wishes to establish false principles from the appearances according to which the Word was spoken, can do so by examples without number. But to confirm false principles by the Word is one thing, and it is another thing to believe in simplicity what is in the Word. He who confirms false principles first assumes a principle which he will not at all recede from, nor in the least yield, but scrapes together and accumulates confirmations wherever he can, thus also from the Word, until he so strongly persuades himself that he can no longer see the truth. But he who simply or with simple heart believes, does not first assume principles, but thinks that because the Lord has thus said it is true; and if instructed how it is to be understood — from other sayings of the Word — he acquiesces and rejoices in his heart. Even the man who from simplicity believes that the Lord is angry, punishes, repents, grieves, and so is afraid of evil and does good, does himself no harm; for he thus believes also that the

Lord sees all and every thing; and being in such belief he is afterward enlightened in other matters of faith — if not before, then in the other life — unlike those who persuade themselves from assumed principles, inspired by an abominable love of themselves or of the world.

590. That repenting has reference to wisdom, and grieving at heart, to love, cannot be explained to human apprehension, save in accordance with the things that are with man, that is, by means of appearances. In every idea of thought in man there is something from the understanding and from the will, or from his thought and his love. Whatever idea does not derive any thing from his will or love is not an idea, for otherwise than from his will he cannot think at all. There is a kind of marriage, perpetual and indissoluble, between the will and the understanding, so that in the ideas of a man's thought there inhere or adhere the things that are of his will or his love. From this in man it may as it were be known, or rather it seems possible to form some conception of what is involved in the Lord's mercy, namely, wisdom and love. Thus in the prophets, especially in Isaiah, there are almost everywhere double expressions concerning every thing; one involving what is spiritual, the other what is celestial. The spiritual of the Lord's mercy is wisdom, the celestial is love.

591. Verse 7. *And Jehovah said, I will destroy man whom I have created, from upon the faces of the ground; both man and beast, and creeping thing, and fowl of the heavens; for it repenteth Me that I have made them.* "Jehovah said, I will destroy man" signifies that man would extinguish himself; "whom I have created, from upon the faces of the ground" signifies the man of the posterity of the Most Ancient Church; "both man and beast and creeping thing" signifies that whatsoever is of the will would extinguish him; "and fowl of the heavens" is whatever is of the understanding or thought; "for it repenteth Me that I have made them" signifies, as before, compassion.

592. *Jehovah said, I will destroy man.* That this signifies that man would extinguish himself, is evident from what has been explained before — namely, why it is predicated of Jehovah or the Lord that He punishes, that He tempts, that He does evil, that He destroys or kills, and that He curses. As for example, that He slew Er, Judah's first born; and Onan, another son of Judah (Gen. xxxviii. 7, 10); that Jehovah smote all the firstborn of Egypt (xii. 12, 29). And so in Jeremiah: *Whom I have slain in Mine anger and in My fury* (xxxiii. 5). In David: *He cast upon them the fierceness of His anger; wrath, and fury and trouble, a sending of evil angels* (Ps. lxxviii. 49). In Amos: *Shall evil befall a city and Jehovah hath not done it* (iii. 6)? In John: *Seven golden vials full of the wrath of God Who liveth forever and ever* (Apoc. xv. 1, 7; xvi. 1). All these things are predicated of Jehovah, although entirely contrary to His nature. They are predicated of Him for the reason explained before; and also in order that men may first lay hold of the very general idea that the Lord governs and disposes each and every event; and afterward learn that nothing of evil is from the Lord, much less does He kill; but that it is man who brings evil upon himself, and ruins and destroys himself — although it is not man, but evil spirits who excite and lead him; and yet it is man, because he believes no otherwise than that he does it himself. So now here, it is said of Jehovah that He would destroy man, when in fact it was man who would destroy
2 and extinguish himself. The state of the case may be very evident from those in the other life who are in torment in hell, who continually bewail, and attribute all the evil of punishment to the Lord. So in the world of evil spirits there are those who make it their delight, even their greatest delight, to hurt and punish others; and those who are hurt and punished think it is from the Lord. But they are told, and it is shown to them, that not the least of evil is from the Lord, but they bring it upon themselves; for such

is the state and such the equilibrium of all things in the other life that evil returns upon him who does evil, and becomes the evil of punishment, and that it cannot but come. This is said to be permitted, for the sake of the amendment of the evil. But still the Lord turns all evil of punishment into good; so that there is never anything but good from the Lord. But hitherto no one has known what permission is; what is permitted is believed to be done by Him who permits, because He permits. But the fact is quite otherwise — of which, by the Divine Mercy of the Lord, hereafter.

593. *Whom I have created, from upon the faces of the ground.* That this signifies the man from the posterity of the Most Ancient Church, is evident not only from its being said, the man whom He had "created"— that is, whom He had regenerated — and afterward whom He had "made," that is, had perfected, or regenerated until he became celestial; but also from its being said "from upon the faces of the ground." The ground is where the church is, as has been shown before. It appears likewise from the fact that they are treated of who immersed the doctrinal truths of faith in their lusts, and those that had not doctrinal truths of faith could not do so. They who are without the church are in ignorance of truth and good, and those who are in ignorance may be in a kind of innocence while speaking and acting somewhat contrary to the truths and goods of faith; for they may act from a certain zeal for the worship with which they have been imbued from infancy and which they therefore believe to be true and good. But the case is entirely different with those who have the doctrine of faith among them. These can mingle truths with falsities, and holy things with profane. Hence their lot in the other life is much worse than the lot of those who are called gentiles — of whom, by the Divine Mercy of the Lord, hereafter.

594. *Both man and beast, and creeping thing.* That this

signifies that whatsoever is of the will would extinguish him, is evident from the signification of man, beast, and creeping thing. Man is man only from the will and understanding, by which he is distinguished from brutes; in all other respects he is very similar to them. In the case of these men all will for good and understanding of truth had perished. In place of a will for good there followed raging lusts, in place of an understanding of truth insane fantasies; and these were commingled with the lusts. For this reason after they had thus as it were destroyed remains, they could not but be extinguished. That all things of the will are called beasts and creeping things, is evident from what has been said before concerning beasts and creeping things. But here, because of the character of the man treated of, good affections are not signified by beasts, but evil, and so lusts; and by creeping things, pleasures, corporeal and sensual. That such things are signified by beasts and creeping things needs no further confirmation from the Word, because they have been treated of before (see n. 45, 46, 142, 143).

595. That the fowl of the heavens signifies whatever is of the understanding or thought, may also be seen above (n. 40).

596. Verse 8. *And Noah found grace in the eyes of Jehovah.* By Noah is signified a new church. That he "found grace in the eyes of Jehovah" signifies that the Lord foresaw that the human race might thus be saved.

597. By Noah is signified a new church, which is to be called the Ancient Church, for the sake of distinction between the Most Ancient Church, which was before the flood, and that which was after the flood. The states of these two churches were entirely different. The state of the Most Ancient Church was such that they had from the Lord a perception of good and thence of truth. The state of the Ancient Church, or Noah, became such that they had a conscience of good and truth. As is the difference

between having perception and having conscience, such was the difference of state of the Most Ancient and the Ancient Churches. Perception is not conscience. The celestial have perception; the spiritual have conscience. The Most Ancient Church was celestial, the Ancient was spiritual. The Most Ancient Church had immediate revelation from 2
the Lord, by fellowship with spirits and angels, as also by visions and dreams; whereby it was given them to have a general knowledge of what was good and true; and after they had acquired a general knowledge, these general leading principles, as it were, were confirmed by things innumerable, by means of perceptions; and these innumerable things were the particulars or individual things of the general to which they related. Thus were the general leading principles, as it were, corroborated day by day; whatever was not congruous with the generals they perceived not to be so; and whatever was congruous they perceived to be so. Such also is the state of the celestial angels. The 3
general principles as it were of the Most Ancient Church were heavenly and eternal verities — as, that the Lord governs the universe, that all good and truth is from the Lord, that all life is from the Lord, that man's proprium was nothing but evil, and in itself was dead; with many others of similar character. And innumerable things confirming and agreeing with these they received a perception of, from the Lord. With them love was the chief thing of faith. By love it was given them of the Lord to perceive whatever was of faith, and hence with them faith was love, as was said before. But the Ancient Church became entirely different — of which by the Divine Mercy of the Lord, hereafter.

598. That he "found grace in the eyes of Jehovah" signifies that the Lord foresaw that the human race might thus be saved. The Lord's mercy involves and looks to the salvation of the whole human race; so likewise His grace, and therefore the salvation of the human race is signified.

By Noah is signified not only a new church, but the faith of that church also, which was a faith of charity. Thus the Lord foresaw that through faith of charity the human race
2 might be saved — of which faith hereafter. But there is a distinction in the Word between mercy and grace, and this in accordance with the difference of those who receive. Mercy is applied to those who are celestial, and grace to those who are spiritual; for the celestial acknowledge nothing but mercy, and the spiritual scarcely anything but grace. The celestial do not know what grace is; the spiritual scarcely know what mercy is, which they make one and the same with grace. This comes from the kind of humiliation of each, which thus differs. They who are in humiliation of heart implore the Lord's mercy; but they who are in humiliation of thought beseech His grace; and if these implore mercy, it is either in a state of temptation or is done with the mouth only and not from the heart. Because the new church called Noah was not celestial but spiritual, it is not said to have found mercy but grace in
3 the eyes of Jehovah. That there is a distinction in the Word between mercy and grace, is evident from many passages where Jehovah is called merciful and gracious (as in Ps. ciii. 8; cxi. 4; cxlv. 8; Joel ii. 13). The distinction is likewise made in other places, as in Jeremiah: *Thus saith Jehovah, The people which were left of the sword found grace in the wilderness, when I went to give rest to him, to Israel. Jehovah appeared unto me from afar; and I have loved thee with an everlasting love; therefore with mercy have I drawn thee* (xxxi. 2, 3) — where grace is predicated of the spiritual, and mercy of the celestial. In Isaiah: *Therefore will Jehovah wait that He may give grace unto you, and therefore will He exalt Himself that He may have mercy upon you* (xxx. 18). Here likewise grace regards the spiritual and mercy the celestial. So in the chapter presently following, where Lot says to the angel, *Behold, now, thy servant hath found grace in thine eyes, and thou*

hast done thy great mercy which thou hast done with me, to make alive my soul (Gen. xix. 19). That grace relates to spiritual things, which are of faith, or of the understanding, is evident here also in that it is said, he "hath found grace in thine eyes"; and that mercy relates to celestial things which are of love, or of the will, is evident from this, that the angel is said to have done mercy, and to have made alive the soul.

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9. These are the generations of Noah. Noah was a man just and upright in his generations. Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. And the earth was corrupt before God; and the earth was filled with violence.

12. And God saw the earth, and behold it was corrupt, for all flesh had corrupted its way upon the earth.

13. And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence before them, and behold I will destroy them with the earth.

14. Make thee an ark of gopher wood; mansions shalt thou make in the ark, and shalt pitch it within and without with pitch.

15. And this is how thou shalt make it; three hundred cubits the length of the ark, fifty cubits its breadth, and thirty cubits its height.

16. A window shalt thou make to the ark, and to a cubit shalt thou finish it from above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

17. And I, behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under the heavens; everything that is in the earth shall die.

18. And I will establish My covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19. And of every living thing of all flesh, pairs of all shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

20. Of the fowl after its kind, and of the beast after its kind, of every creeping thing of the ground after its kind, pairs of all shall come unto thee, to keep them alive.

21. And take thou unto thee of all food that is eaten, and gather it to thee, and it shall be for food for thee and for them.

22. And Noah did according to all that God commanded him; so did he.

CONTENTS.

599. The subject here is the state of the church which was called Noah, before its regeneration.

600. The man of that church is described, that he was such that he could be regenerated — verse 9; but that there arose thence three kinds of doctrine, which are Shem, Ham, and Japheth — verse 10.

601. That the man who remained from the Most Ancient Church could not be regenerated, on account of his direful persuasions and filthy lusts — verses 11, 12; whereby he would utterly destroy himself — verse 13.

602. But the man of the church called Noah, who is described by the ark, was not so — verse 14; and the remains with him are described by the measures — verse 15; the things of his understanding, by the window, door, and mansions — verse 16.

603. That he would be preserved when the rest would perish by an inundation of evil and falsity — verse 17.

604. And that the truths and goods which were with him would be saved — verse 18; and thus whatever was of the

understanding and whatever was of the will, by regeneration — verses 19, 20; for receiving which he was to be prepared — verse 21; and that it was so done — verse 22.

INTERNAL SENSE.

605. The subject is now the formation of a new church, which is called Noah; and its formation is described by the ark into which living things of every kind were received. But, as always, before that new church could arise it was necessary that the man of the church should suffer many temptations — which are described by the lifting up of the ark, its drifting about, and its delay upon the waters of the flood. And finally, that he became a true spiritual man and was set free, is described by the cessation of the waters, and the many things that follow. No one can see this who adheres to the sense of the letter only; for the reason, especially here, that all these things are historically connected, and present an idea as of a history of events. But such was the style of the men of that time, and most pleasing to them, that all things were concealed in figures, and these were arranged in the form of history; and the more coherent the historical series, the better suited it was to their genius. For in those ancient times they were not so much inclined to outward knowledge as at this day, but to profound thoughts, of which the offspring were as described. This was the wisdom of the ancients.

606. That the flood, the ark, and so the descriptions of the flood and the ark, signify regeneration, and also the temptations that precede regeneration, is in some degree known among the learned at this day, who also compare regeneration and temptations to the waters of a flood.

607. But the character of that church will be described hereafter. That an idea of it may be presented here, it shall be briefly said that the Most Ancient Church was celestial, as already shown, but this church became spirit-

ual. The Most Ancient had a perception of good and truth; this, or the Ancient, had not perception, but in its place another kind of dictate, which may be called con-
2 science. But, what is hitherto unknown in the world, and is perhaps difficult to believe, the men of the Most Ancient Church had internal respiration, and only tacit external respiration. Thus they spoke not so much by words, as afterward, and at this day, but by ideas, as angels do; and these they could express by innumerable changes of the looks and face, especially of the lips. In the lips there are countless series of muscular fibres which at this day are not set free, but being free with the men of that time, they could so present, signify, and represent ideas by them as to express in a minute's time what at this day it would require an hour to say, by articulate sounds and words — and this more fully and clearly to the apprehension and understanding of those present than is possible by words, or series of words in combination. This may perhaps seem incredible, but yet it is true. And there are many others, not of this earth, who have spoken and at this day speak in a similar manner — of whom, by the Divine Mercy of the Lord,
3 hereafter. It has been given me to know the nature of that internal respiration, and how in process of time it was changed. These most ancient people having such respiration as angels have, who breathe in a similar manner, were in profound ideas of thought, and were able to have such perception as cannot be described; and even if it could be described as it really was, it would not be believed, because it would not be comprehended. But in their posterity this internal respiration little by little came to an end; and with those who were possessed with dreadful persuasions and fantasies, it became such that they could no longer present any idea of thought but the most debased — the effect of which was that they could not survive, and therefore all became extinct.

608. When internal respiration ceased, external respira-

tion gradually succeeded, almost like that of the present day; and with external respiration a language of words, or of articulate sound into which the ideas of thought were determined. Thus the state of man was entirely changed, and became such that he could no longer have similar perception, but instead of perception another kind of dictate which may be called conscience — for it was like conscience, though a kind of intermediate between perception and the conscience known to some at this day. And when such determination of the ideas of thought took place, that is to say, into spoken words, they could no longer be instructed, like the most ancient man, through the internal man, but through the external. And therefore in place of the revelations of the Most Ancient Church, doctrinal teachings succeeded; which could first be received by the external senses, and from them material ideas of the memory could be formed, and, from these, ideas of thought, by which and according to which they were instructed. Hence it was that this church which followed possessed an entirely different genius from that of the Most Ancient Church. If the Lord had not brought the human race into this genius, or into this state, no man could have been saved.

609. Because the state of the man of this church which is called Noah was altogether changed from that of the man of the Most Ancient Church, he could no longer, as was said, be informed and enlightened in the same way as the most ancient man; for his internals were closed, so that he no longer had communication with heaven, except such as was unconscious. Nor, for the same reason, could he be instructed except, as was said, by the external way, of sense or of the senses. On this account, of the Lord's providence, doctrinal truths of faith, with some of the revelations to the Most Ancient Church, were preserved for the use of this posterity. These doctrinal truths were first collected by Cain, and were stored up that they might not be lost; and therefore it is said of Cain that a mark was

placed upon him, lest any one should slay him — concerning which see what was said at that place (chap. iv. 15). Afterward they were reduced to doctrine by Enoch; but because this doctrine was of use to no one at that time, but was for posterity, it was said that "God took him" (see also chap. v. 24). These doctrinals of faith are what were preserved by the Lord for the use of this posterity or church. For, it was foreseen by the Lord that perception would be lost, and therefore it was provided that these doctrinals should remain.

610. Verse 9. *These are the generations of Noah. Noah was a man just and upright in his generations. Noah walked with God.* By "the generations of Noah" is signified a description of the reformation or regeneration of the new church. That "Noah was a man just and upright in his generations" signifies that he was such that he could be endued with charity; "just" has relation to the good of charity, and "upright" to the truth of charity. The generations are those of faith. To walk with God signifies here — as before, when it was said of Enoch — doctrine of faith.

611. That by "the generations of Noah" is signified a description of the reformation or regeneration of the new church, is evident from what has been said before (at chap. ii. 4, and v. 1).

612. *Noah was a man just and upright in his generations.* That this signifies that he was such that he could be endued with charity, is evident from the signification of just and upright — just having regard to the good of charity, and upright to the truth of charity — and also from the essential of that church being charity — of which, by the Divine mercy of the Lord, hereafter. That just has regard to the good of charity, and upright to the truth of charity, is evident from the Word — as in Isaiah: *They will seek Me daily and desire knowledge of My ways, as a nation that doeth justice and forsaketh not the judgment of their*

God; they will ask of Me the judgments of justice, and desire to draw near unto God (lviii. 2). Here judgment stands for the things which are of truth, and justice for those that are of good. Doing judgment and justice became, as it were, an established formula for doing what is true and good (as in Isaiah lvi. 1 : Jer. xxii. 3, 13, 15 ; xxiii. 5 ; xxxiii. 14, 16, 19). The Lord said, *The just shall shine forth as the sun, in the kingdom of My Father* (Matt. xiii. 43) — the just meaning those who are endued with charity ; and of the consummation of the age — *The angels shall go forth and shall sever the wicked from among the just* (v. 49). Here also the just stand for those who are in the good of charity. But upright signifies truth which is from charity. 2 For there is truth from many another origin ; but that which is from the good of charity from the Lord is called upright and an upright man — as in David : *Who shall sojourn in Thy tent, who shall dwell in the mountain of Thy holiness ? He that walketh uprightly, and worketh justice, and speaketh truth in his heart* (Ps. xv. 1, 2). The upright man is here described. Again : *With the holy thou wilt show thyself holy ; with an upright man thou wilt show thyself upright* (xviii. 25) — where an upright man is one who is so from holiness, or the good of charity. And again : *Jehovah will withhold no good from them that walk in uprightness* (lxxxiv. 11). That an upright man is one who is true, from 3 good, or who speaks and does truth, from charity, is evident from the words walk and way being often applied to the upright or to uprightness ; also righteous or righteousness — which words pertain to truth — as in David : *I will teach the upright in the way. When will he come unto me ? I will walk within my house in the uprightness of my heart* (Ps. ci. 2) ; and in the sixth verse : *He that walketh in the way of the upright, he shall minister unto me.* Again : *Blessed are the upright in the way, who walk in the law of Jehovah* (Ps. cxix. 1). And again : *Uprightness and integrity shall preserve me* (xxv. 21). And in

another place: *Mark the upright man, and behold the righteous, for the end of that man is peace* (xxxvii. 37). It is evident from these passages that he is called just who does good, and he is called upright who does truth therefrom — which also is to do justice and judgment. Holiness and justice are the celestial of faith; uprightness and judgment are the spiritual therefrom.

613. That the generations are those of faith does not appear from the sense of the letter, which is historical; but as here are only internal things, generations of faith are signified. It is also evident from the series that the generations here are no other. And this is frequent in the Word — as in Isaiah: *They that shall be of thee shall build the waste places of old; thou shalt raise up the foundations of generation and generation; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in* (lviii. 12). All these particulars signify what is of faith; the waste places of old signify celestial things of faith; the foundations of generation and generation, spiritual things of faith — which had lapsed from the ancient times that are likewise signified. Again: *They shall build the old wastes, they shall raise up the former desolations, they shall renew the waste cities, the desolations of generation and generation* (lxi. 4); with similar signification. And again: *They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of Jehovah, and their offspring with them* (lxv. 23). Here also bringing forth is predicated of the things of faith; laboring, of those of love. Of the latter it is said that they are the seed of the blessed of Jehovah; of the former, that they are offspring.

614. That to walk with God signifies doctrine of faith, may be seen from what was said before, respecting Enoch (chap. v. 22, 24), of whom also it is said that he walked with God; and there it signifies doctrine of faith preserved for the use of posterity. And as this is the posterity for whose use it was preserved, the subject is now here taken up again.

615. The quality of the man of this church is here described in general; not that he was such as yet — for his formation is treated of in what follows — but that such he might become: that is to say, that by knowledges of faith he could be endued with charity, and so act from charity, and from the good of charity know what was true. For this reason the good of charity or "just" precedes, and truth of charity or "upright" follows. Charity, as was said before, is love toward the neighbor, and mercy; and it is a lower degree of the love of the Most Ancient Church, which was love to the Lord. Thus love now descended and became more external, and is to be called charity.

616. Verse 10. *And Noah begat three sons, Shem, Ham, and Japheth.* That "Noah begat three sons" signifies that three kinds of doctrine thence arose, which are meant by "Shem, Ham, and Japheth."

617. *Noah begat three sons.* That this signifies that three kinds of doctrine thence arose, is evident from all that has been shown before about names signifying nothing else than churches, or what is the same, doctrines. So it is here. But they are barely mentioned in this place for the sake of the series, or of connection with the things that precede — which is, that it was foreseen by the Lord that the man of this genius could be endued with charity; but yet that three kinds of doctrine would thence have birth — which doctrines, by the Divine mercy of the Lord, shall be described hereafter, where Shem, Ham, and Japheth are treated of.

618. That Noah was just and upright, that he walked with God, and in this verse that he begat three sons, is all said in a past tense, and yet these expressions look to the future. It should be known that the internal sense is such that it has no relation to times; and this the original language favors, where sometimes one and the same word is applicable to any time whatever, without using different words. Interior things are thus more clearly laid open.

The language derives this from the internal sense, which is more manifold than any one could believe. Hence it does not suffer itself to be limited by times and distinctions.

619. Verse 11. *And the earth was corrupt before God; and the earth was filled with violence.* By "the earth" is signified the race mentioned before. It is said to be "corrupt" on account of their dreadful persuasions; and to be "filled with violence," on account of their filthy lusts. Here and in the following verses of this chapter it is said "God," because there was now no church.

620. That by "the earth" is signified the race which has been treated of before, is evident from what has already been told respecting the signification of the earth and of the ground. "The earth" * is a term very often used in the Word; and by it is signified the land where the true church of the Lord is, as the land of Canaan; also a land where there is not a church, as the land of Egypt, and of the Gentiles. Thus it stands for the race that dwells there; and as it stands for the race, it stands likewise for every one of the race who is there. It is called the land from celestial love, as the land of Canaan, and the land of the Gentiles from impure loves. But it is called "ground" from faith which is implanted; for, as has been said, the land or country is the containant of the ground, and the ground is the containant of the field, just as love is the containant of faith, and faith is the containant of the knowledges of faith which are implanted. Here the earth is taken for a race in which every thing of celestial love and of the church had perished. What is predicated is known from the subject.

621. That the earth is said to be "corrupt" on account of their dreadful persuasions, and "filled with violence" because of their filthy lusts, is evident from the signification of the verb to corrupt and of the word violence. In the Word one term is never taken for another, but uniformly

* *Terra*, earth, land, or country.

the word is employed which fitly expresses the thing of which it is predicated; and this so exactly that from the words alone which are used, what is in the internal sense at once appears — as here from the words corrupt and violence. Corrupt is predicated of the things of the understanding when it is desolated; violence, of the things of the will, when vastated. Thus to corrupt is predicated of persuasions; and violence, of lusts.

622. That to corrupt is predicated of persuasions, is evident in Isaiah: *They shall not hurt, nor corrupt, in all the mountain of My holiness; for the earth shall be full of the knowledge of Jehovah* (xi. 9); and so in chapter lxv. 25th verse, where to hurt has relation to the will, or to lusts, and to corrupt relates to the understanding, or to persuasions of falsity. Again: *Woe to the sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters* (i. 4). Here as in other places, "nation" and the "seed of evil-doers" stand for evils which are of the will, or lusts; "people" and "children that are corrupters," for falsities which are of the understanding, or of persuasions. In Ezekiel: *Thou wast more corrupt than they in all thy ways* (xvi. 47). Here "corrupt" is predicated of things of the understanding, or reason, or thought; for "way" is a word that signifies truth. In David: *They have done what is corrupt, and have done abominable work* (Ps. xiv. 1). Here "what is corrupt" is put for dreadful persuasions, and "abominable" for the filthy lusts which are in the work, or from which the work is done. In Daniel: *After sixty and two weeks shall the Messiah be cut off, and there shall be none belonging to Him; and the people of the prince that shall come shall corrupt the city and the sanctuary, and the end thereof shall be with a flood* (ix. 26). Here likewise to corrupt stands for persuasions of what is false, of which a flood is predicated.

623. *The earth was filled with violence.* That this is said on account of their abominable lusts, and most of all

the lusts which come of the love of self, or of inordinate arrogance, is evident from the Word. It is called violence when men do violence to holy things by profaning them, as did these antediluvians who immersed the doctrinal truths of faith in all kinds of lusts — as in Ezekiel: *My face will I turn from them, and they shall profane My secret* [place], *and robbers shall enter into it and profane it. Make the chain; for the land is full of judgment of bloods, and the city is full of violence* (vii. 22, 23). The violent are here described, who they are, that they are such as was stated. Again: *They shall eat their bread in disquietude, and drink their waters in desolation, that her land may be wasted of the fulness thereof, because of the violence of all them that dwell therein* (xii. 19). The bread which they shall eat in disquietude is the celestial, and the waters which they shall drink in desolation are the spiritual things to which they
2 have done violence, or which they have profaned. In Isaiah: *Their webs shall not be for garments; neither shall they be covered with their works; their works are works of iniquity, and the act of violence is in their hands* (lix. 6). Here webs and garments are predicated of things of the understanding or thought; iniquity and violence, of things of the will or of works. In Jonah: *Let them turn every one from his evil way, and from the violence that is in their hands* (iii. 8). The evil way here is predicated of falsities, which are of the understanding; and violence, of evils, which are of the will. In Jeremiah: *A rumor shall come in one year . . . and violence in the land* (li. 46). A rumor stands for things which are of the understanding, violence, for those that are of the will. In Isaiah: *He hath done no violence, neither was there any deceit in His mouth* (liii. 9). Here also violence stands for the things of the will; deceit in His mouth for those of the understanding.

624. That a state not of the church is here treated of, is evident from the fact that here and in the following verses of this chapter the name God is used, but in pre-

ceding verses He was called Jehovah. When there is not a church He is called God, and when there is a church He is called Jehovah — just as in the first chapter of Genesis, when there was no church, He was called God; but in the second chapter, when there was a church, He was called Jehovah God. The name Jehovah is most holy, and belongs only to the church; but the name God is not so holy, for there was no nation that had not gods, and therefore the name God was not so holy. No one was permitted to speak the name Jehovah unless he had knowledge of the true faith; but any one might speak the name God.

625. Verse 12. *And God saw the earth, and behold it was corrupt, for all flesh had corrupted its way upon the earth.* "God saw the earth" signifies that God knew man; "it was corrupt" signifies that there was nothing but falsity; "for all flesh had corrupted its way upon the earth" signifies that the corporeal nature of man destroyed all understanding of truth.

626. *God saw the earth.* That this signifies that God knew man, may be evident to every one; for God, Who knows all things and every thing from eternity, has no need to see whether man is such. To see is human, and therefore — as has been said at the sixth verse and elsewhere — the Word is spoken in accordance with the appearance of things to man; and this to such a degree that He is even said to see with eyes.

627. *For all flesh had corrupted its way upon the earth.* That this signifies that man's corporeal nature destroyed all understanding of truth, is evident from the signification of "flesh" (of which at verse 3) which in general means every man, and in particular the corporeal man, or all that is of the body; and from the signification of a way as the understanding of truth, or truth itself. That a way is predicated of the understanding of truth, or of truth, may be evident from passages which have been adduced in different places before, and also from the following. In Moses:

Jehovah said, Arise, get thee down quickly from hence; for thy people . . . have corrupted themselves; they have suddenly turned aside out of the way which I commanded them; they have made them a molten image (Deut. ix. 12, 16)—meaning that they had turned away from His pre-
2 cepts, which are truths. In Jeremiah: *Whose eyes are open upon all the ways of the sons of man to give every man according to his ways, and according to the fruit of his doings* (xxxii. 19). The ways here are a life according to the precepts; the fruit of his doings is a life from charity. Thus a way is predicated of truths, which are those of the precepts and commandments. And the meaning of "son of man" [*homo*] and of "man" [*vir*] is as has been shown above. So in Jeremiah (vii. 3, and xvii. 10). In Hosea: *I will visit upon him his ways, and render to him his works* (iv. 9). In Zechariah: *Turn ye from your evil ways, and from your evil doings. . . . Like as Jehovah of Hosts thought to do unto us according to our ways, and according to our doings* (i. 4, 6). Here the sense is similar, but the opposite of the former, because they are evil ways and evil works. In Jeremiah: *I will give them one heart, and one way* (xxxii. 39). Heart stands for goods, and way for truths. In David: *Make me to understand the way of Thy commandments. . . . Remove from me the way of falsehood; and grant me Thy law graciously. I have chosen the way of truth. . . . I will run the way of Thy precepts* (cxix. 27, 29, 30, 32). Here the way of the commandments and precepts is called the way of truth—opposite
3 to which is the way of falsehood. Again: *Make known to me Thy ways, O Jehovah, teach me Thy paths. Lead my way in Thy truth, and teach me* (Ps. xxv. 4, 5). Here likewise a way manifestly stands for truth. In Isaiah: *With whom did Jehovah take counsel, and who instructed Him, and taught Him the path of judgment, and taught Him knowledge, and made Him to know the way of understanding* (xl. 14)—manifestly for the understanding of

truth. In Jeremiah: *Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein* (vi. 16). Here likewise way is put for the understanding of truth. In Isaiah: *I will lead the blind in a way that they knew not, in paths that they have not known I will lead them* (xlii. 16). The terms way, by-path, path, street, and village street, are predicated of truth, because they lead to truth — as also in Jeremiah: *They have caused them to stumble in their ways, in the ancient paths, to walk in by-paths, in a way not cast up* (xviii. 15). So in the Book of Judges: *In the days of Jael the paths ceased, and they that walked in by-paths went through crooked paths. The village streets ceased in Israel* (v. 6).

628. The internal sense here is that every man on earth, where the church was, had corrupted his way, so that he did not understand truth. For every man had become corporeal, not only those referred to in the preceding verse, but also those called Noah, who are treated of here, and especially in the following verse, since they were such before they were regenerated. These things are said first, because in the following verses their regeneration is treated of. And because very little of the church remained, God is now named, not Jehovah. In this verse is signified that there was nothing true, and in the following verse, that there was nothing good, except in the remains which they had who are called Noah — for without remains there is no regeneration — and in the doctrinal truths that they knew. But there was no understanding of truth, as there never can be except where there is a will for good. Where the will is not, there is not understanding; and as the will is, such is the understanding. The most ancient people had a will of good, because they had love to the Lord; and hence they had an understanding of truth. But the understanding wholly perished with the will. A kind of rational truth and natural good remained with those who are called Noah, and therefore they could be regenerated.

629. Verse 13. *And God said unto Noah, The end of all flesh is come before Me, for the earth is filled with violence before them, and behold I destroy them with the earth.* "God said" signifies that it was so; "the end of all flesh is come before Me" signifies that the human race could not but perish; "for the earth is filled with violence" signifies that they no longer had a will of good; "behold I destroy them with the earth" signifies that the human race would perish with the church.

630. That "God said" signifies that it was so, is evident from this, that in Jehovah is nothing but Being.

631. That "the end of all flesh is come before Me" signifies that the human race could not but perish, is evident from the words themselves; and from the signification of "flesh" which means every man in general, and is the corporeal man in particular — as already shown.

632. That "the earth is filled with violence" signifies that they had no longer a will of good, is evident from what has been said and shown before about the signification of violence (at verse 11). In the preceding verse it was said of the understanding of truth, and here it is said of the will of good, because both had been lost with the man of the church.

633. The real truth is that with no man is there any understanding of truth and will of good, not even with those who were of the Most Ancient Church. But when men become celestial it appears as if they had a will of good and understanding of truth, and yet it is of the Lord alone — which they also know, acknowledge, and perceive. And so with the angels. So true is this that whoever does not know, acknowledge, and perceive that it is so, has no understanding at all of truth nor will of good. With every man, and with every angel, even the most celestial, what is his own is nothing but falsity and evil; for it is known that "The heavens are not pure in the Lord's sight" [Job xv. 15], and that every good and every truth is of the Lord

alone. But as far as a man and angel is capable of being perfected, of the Lord's Divine mercy he is perfected, and receives as it were an understanding of truth and a will of good; but this possession is only an appearance. Every man can be perfected, and consequently receive this gift of the Lord's mercy, according to the actual doings of his life, with due allowance for the hereditary evil implanted by his parents.

634. But it is extremely difficult to say, in a manner to be apprehended, what is the understanding of truth and will of good in the proper sense; for the reason that a man supposes every thing he thinks to be of the understanding, since he calls it so; and every thing that he desires he supposes to be of the will, since he calls it so. And it is the more difficult to explain so as to be apprehended, because most men at this day are also ignorant of the fact that the intellectual is distinct from the voluntary; for when they think any thing they say they will, and when they will a thing they say they think — and this too because they call it so. Another reason why it can with difficulty be comprehended is that men are only in what is of the body, or their life is in the most external things. And for these rea- 2
sons they do not know that there is in every man something that is interior, and what is still interior to that, and indeed an inmost; and that his corporeal and sensual is the outermost. Desires, and things of the memory are interior; affections and reasonings are interior still to these; and the will of good and understanding of truth are inmost. And these are so distinct from each other that nothing can ever be more distinct. The corporeal man makes all these into one, and confounds them. This is why he believes that when his body dies all things are to die; though in fact he then first begins to live, and indeed because his interiors succeed in their order. If his interiors were not thus distinct, and did not thus succeed each other, men could never be in the other life spirits, angelic

spirits, and angels, who are thus distinguished according to their interiors. For this reason there are three heavens, most distinct from each other. From these considerations it may now in some measure be evident what, in the proper sense, understanding of truth and will of good are; and that they can only be predicated of the celestial man, or of the angels of the third heaven.

635. What is said in the preceding verse and in this signifies that in the end of the days of the antediluvian church all understanding of truth and will of good perished; so that among the antediluvians who were filled with dreadful persuasions and filthy lusts, not even a vestige appeared. But with those who are called Noah there continued to be remains; which, however, could not bring forth anything of understanding and will, but only rational truth and natural good. For, the operation of remains is according to the nature of the man. Through remains these could be regenerated; and persuasions did not obstruct and absorb the Lord's operation through remains. Persuasions, or principles of falsity, implanted, impede all operation; and unless these are first eradicated the man can never be regenerated — on which subject, by the Lord's Divine mercy, hereafter.

636. *I will destroy them with the earth.* That this signifies that with the church the human race would perish, is evident from its being said "with the earth"; for the earth in a wide sense signifies love, as has been said before, and thus the celestial of the church. Here, since no love and nothing whatever celestial remained, it signifies the love of self, and what is contrary to the celestial of the church. And yet there was a man of the church; for they had doctrinal truths of faith. For, as was stated before, the earth is the containant of the ground, and ground is the containant of the field — as love is the containant of faith, and faith is the containant of knowledges of faith.

637. That "I will destroy them with the earth" signifies

that with the church the human race would perish is on this account. If the Lord's church should be entirely extinguished on the earth, the human race could by no means exist, but one and all would perish. The church, as has been said before, is as the heart. So long as the heart lives the neighboring viscera and members can live, but as soon as the heart dies they one and all die also. The Lord's church on earth is as the heart, whence the human race, even that part of it which is without the church, has life. The reason is quite unknown to any one. But — that something of it may be known — the whole human race on earth is as a body with its parts, wherein the church is as the heart. And if there were not a church with which as with a heart the Lord might be united, through heaven and the world of spirits, there would be disjunction; and if there were disjunction of the human race from the Lord, it would instantly perish. This is the reason that from the first creation of man, there has always been some church, and whenever the church has begun to perish it has yet remained with some. This was also the reason of the Lord's 2
coming into the world. If He had not come, in His Divine mercy, the whole human race on this earth would have perished; for the church was then at its last extremity, and there was scarcely any good and truth surviving. The reason why the human race cannot live unless it is conjoined with the Lord, through heaven and the world of spirits, is that in himself regarded man is much viler than the brutes. If left to himself he would rush to the ruin of himself and of all things; for he desires nothing else than [what would be for] the destruction of himself and all. His order should be, that one should love another as himself; but now every one loves himself more than others, and thus hates all others. But with brute animals the case is quite different. Their order is that according to which they live. Thus they live quite according to the order in which they are, and man entirely contrary to his order. Therefore unless

the Lord should have compassion on him, and conjoin him to Himself through angels, he could not live a single moment; but this man does not know.

638. Verse 14. *Make thee an ark of gopher wood; mansions shalt thou make in the ark, and shalt pitch it within and without with pitch.* By the ark is signified the man of that church; by gopher wood his concupiscences; by the mansions are signified the two parts of the man, which are the will and the understanding; by pitching it within and without is signified his preservation from an inundation of lusts.

639. That by the ark is signified the man of that church, or the church called Noah, may be sufficiently evident from the description of it in the following verses; and from the fact that the Lord's Word everywhere involves spiritual and celestial things — that is, that the Word is spiritual and celestial. If the ark with its coating of pitch, its measurement, and its construction, and the flood also, signified nothing more than the letter expresses, there would be nothing at all spiritual and celestial in the account of it, but only something historical — which would be of no more use to the human race than any similar thing described by secular writers. But because the Word of the Lord everywhere in its bosom or interiors involves and contains spiritual and celestial things, it is very evident that by the ark and all the things said about the ark, are signified hidden
2 things not yet revealed: and so in other places, as by the little ark in which Moses was concealed, which was placed among the sedge by the river side (Exod. ii. 3); and sublimer still, by the holy ark in the wilderness, made after the pattern shown to Moses on Mount Sinai. If each and all things in this ark had not been representative of the Lord and His kingdom, it would have been nothing else than a sort of idol, and the worship idolatrous. In like manner the temple of Solomon was not holy at all of itself, or on account of the gold, silver, cedar, and stone in

it, but on account of the several things which these represented. And so here — if the ark and its construction, with its several particulars, did not signify some hidden thing of the church, the Word would not be the Word of the Lord, but a kind of dead letter, as in the case of any profane writer. Therefore it is evident that the ark signifies the man of the church or the church called Noah.

640. That by gopher wood are signified concupiscences, and by the mansions the two parts of this man, which are the will and the understanding, no one hitherto has known. Nor can any one know how these things are signified unless he is first told how the case was with that church. The Most Ancient Church, as has often been told, knew from love whatever was of faith; or what is the same, from a will of good had understanding of truth. But their posterity derived also by inheritance that lusts, which are of the will, ruled over them, in which they immersed the doctrinal truths of faith, and thus became Nephilim. When therefore the Lord foresaw that if man continued of such a nature he would perish eternally, He provided that the voluntary should be separated from the intellectual, and that man should be formed, not as before by a will of good, but through an understanding of truth should be endued with charity, which appears as a will of good. Such did this new church become which is called Noah, and thus it was of an entirely different nature from the Most Ancient Church. Besides this church, there were others also at that time — as that which is called Enosh (see chap. iv. 26), and others also of which no such mention and description is extant. Only this church of Noah is here described, because it was of another and entirely different character from the Most Ancient.

641. Because this man of the church must be reformed as to that part of man which is called the understanding, before he could be reformed as to the other part which is called the will, it is here described how the things of the

will were separated from those of the understanding, and as it were covered over and reserved, lest anything should affect it. For if things of the will, that is of lust, had been excited, man would have perished — as will appear, by the Divine mercy of the Lord, hereafter. These two parts, the will and the understanding, are so distinct in man that nothing could be more distinct; as has been given me also certainly to know, by the fact that things of the understanding of spirits and angels flow into the left part of the head or brain, and things of the will into the right. And so with respect to the face. When angelic spirits flow in, it is softly as the inflowing of the most gentle aura. But when evil spirits flow in, it is like an inundation into the left part of the brain with dreadful fantasies and persuasions, and into the right with lusts. Their influx is as it were an inundation of fantasies and lusts.

642. From all this it is evident what this first description of the ark involves, with its construction of gopher wood, its mansions, and its coating within and without with pitch — namely, that one part, that of the will, was preserved from inundation; and only that part opened which is of the understanding, and is described, in verse 16, by the window, the door, and the lowest, second, and third stories. These things are not easily believed, because hitherto no one has had any idea of them. And yet they are most true. But these are the least and most general of the hidden meanings which man is ignorant of. If the particulars were told him he could not apprehend even one of them.

643. But as regards the signification itself of the words — that gopher wood signifies concupiscences, and the mansions the two parts of man, may be evident from the Word. Gopher wood is a wood abounding in sulphur,* like the fir,

*The word "sulphur" was formerly used not exclusively as the name of brimstone, but also as a general term for inflammable substance. The classification of gopher here with the fir (*abies*), which is a turpentine tree, would seem to imply that the inflammable constit-

and others of its kind. It is said on account of its sulphur that it signifies concupiscences, because it easily takes fire. The most ancient people compared things in man, and regarded them as having a likeness, to gold, silver, brass, iron, stone, and wood — his inmost celestial to gold, his lower celestial to brass, and what was lowest, or the corporeal therefrom, to wood. But his inmost spiritual they compared and regarded as having a likeness to silver, his lower spiritual to iron, and his lowest to stone. And such in the internal sense is the signification of these things when they are mentioned in the Word — as in Isaiah: *For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors justice* (lx. 17). Here the Lord's kingdom is treated of, in which there are not such metals, but there are spiritual and celestial things; and that these are signified is very evident from peace and justice being spoken of. Gold, brass, and wood here correspond to each other, and signify things celestial or of the will, as has been said; and silver, iron, and stone correspond to each other, and signify things spiritual or of the understanding. In Ezekiel: *They shall make a spoil of thy* 2
riches and make a prey of thy merchandise. . . . Thy stones and thy wood (xxvi. 12). It is very manifest that by riches and merchandise are not meant worldly riches and merchandise, but celestial and spiritual; and so by the stones and the wood — the stones being those things which are of the understanding, and the wood those that are of the will. In Habakkuk: *The stone crieth out of the wall, and the beam out of the wood answereth* (ii. 11). The stone stands for the lowest degree of the understanding; and the wood for the lowest of the will, which answers when anything is drawn from sensual knowledge. Again: *Woe unto him*

uent of the gopher also was turpentine, and that this is what is meant here by "sulphur." (See Lord Bacon's "History of Sulphur, Mercury, and Salt.")

that saith to the wood, Awake; and to the dumb stone, Arise! Shall this teach? Behold it is overlaid with gold and silver, and there is no breath in the midst of it. But Jehovah is in the temple of His holiness (ii. 19, 20). Here also wood stands for lust. Stone stands for the lowest of the understanding; and therefore to be dumb and to teach are predicated of it. "There is no breath in the midst of it" signifies that it represents nothing celestial and spiritual — as a temple wherein are stone and wood, and these overlaid with gold and silver, to those who think nothing of
3 what they represent. In Jeremiah: *We drink our waters for silver; our wood cometh for price* (Lam. v. 4). Here waters and silver signify the things of the understanding; and wood those of the will. Again: *Saying to wood, Thou art my father! and to stone, Thou hast brought us forth* (Jer. ii. 27). Here wood stands for lust, which is of the will, whence is conception; and stone for the sensual knowing faculty, from which is the bringing forth. Hence, in different places in the prophets, serving wood and stone is put for worshipping graven images of wood and stone — by which is signified that they served lusts and fantasies — also committing adultery with wood and stone — as in Jeremiah (iii. 9), and in Hosea: *My people ask counsel of their wood, and their staff declareth unto them; because the spirit of whoredom hath led them away* (iv. 12); meaning
4 that they asked of graven images of wood, or lusts. In Isaiah: *Topheth is prepared of old. . . . The pile thereof is fire and much wood; the breath of Jehovah is like a stream of burning sulphur* (xxx. 33). Here fire, sulphur, and wood stand for abominable lusts. In general wood signifies the things of the will which are lowest, the precious woods, as cedar and the like, those that are good — as for example, the cedar wood in the temple, and the cedar wood employed in the cleansing of leprosy (Lev. xiv. 4, 6, 7); also the wood cast into the bitter waters at Marah, whereby the waters became sweet (Exod. xv. 25) —

concerning which, by the Divine mercy of the Lord, in those places. But woods that were not precious, and those which were made into graven images, as well as those used for funeral piles and the like, signify lusts — as in this place the gopher wood, on account of its sulphur. So in Isaiah: *The day of vengeance of Jehovah. . . . The streams thereof shall be turned into pitch, and the dust thereof into sulphur, and the land thereof shall become burning pitch* (xxxiv. 9). Pitch stands for dreadful fantasies; sulphur for abominable lusts.

644. That by the mansions are signified the two parts of man, which are the will and the understanding, is evident from what has been stated before — that these two parts, the will and the understanding, are most distinct from each other, and that for that reason, as was said, the human brain is divided into two parts, called hemispheres. To its left hemisphere pertain the intellectual and to the right the voluntary faculties. This is the most general distinction. Besides this, both the will and the understanding are distinguished into innumerable parts, for so many are the divisions of the intellectual, and so many the divisions of the voluntary things of man, that they can never be described or enumerated even as to the universal genera, still less as to their species. A man is a least heaven as it were, corresponding to the world of spirits and to heaven, wherein all the genera and all the species of things intellectual and voluntary are distinguished by the Lord in the most perfect order, so that not even the least of them all is undistinguished — of which by the Divine mercy of the Lord, hereafter. In heaven these divisions are called societies, in the Word habitations, and by the Lord mansions (John xiv. 2). Here also they are called mansions, because they are predicated of the ark, which signifies the man of the church.

645. That to "pitch it within and without with pitch" signifies preservation from an inundation of lusts, is evi-

dent from what has been said before. For the man of this church was first to be reformed as to the things of his understanding; and therefore he was preserved from an inundation of lusts, which would destroy all work of reformation. In the original text it is not indeed said that it was to be pitched with pitch, but a word is used which denotes protection, derived from expiate or propitiate, and therefore it involves the same. The expiation or propitiation of the Lord is protection from inundation of evil.

646. Verse 15. *And this is how thou shalt make it; three hundred cubits the length of the ark, fifty cubits its breadth, and thirty cubits its height.* By the numbers here, as before, are signified remains, that they were few; the length is their holiness, the breadth their truth, and the height their good.

647. That these particulars have such a signification — as that the numbers three hundred, fifty, and thirty signify remains, and that they are few; and that length, breadth, and height signify holiness, truth, and good, cannot but appear strange to every one, and very remote from the letter. But in addition to what was said and shown above concerning numbers (at verse 3 of this chapter) — that a hundred and twenty there signify remains of faith — it may be evident also to every one from the fact that they who are in the internal sense, as good spirits and angels are, are beyond all such things as are earthly, corporeal, and of the world merely, and thus are beyond all matters of number and measure, and yet it is given them by the Lord to perceive the Word fully, and this entirely apart from such things. And, this being true, it may therefore be very evident that these particulars involve things celestial and spiritual, so remote from the sense of the letter that it cannot even appear that there are such things. Such are celestial and spiritual things one and all. And from this a man may know how insane it is to wish to search into those things which are matters of faith, by means of what is sensual and

of outward knowledge; and to be unwilling to believe unless he apprehends them in this way.

648. That numbers and measures in the Word signify things celestial and spiritual may be very evident from the measurement of the New Jerusalem and of the Temple, in John and in Ezekiel. Any one may see that by the New Jerusalem and the new Temple is signified the kingdom of the Lord in the heavens and on earth, and that the kingdom of the Lord in the heavens and on earth is not subject to earthly measurement, when yet its dimensions as to length, breadth, and height are designated by numbers. From this any one may conclude that by the numbers and measures are signified holy things — as in John: *There was given me a reed like unto a rod; and the angel stood, and said unto me, Rise, and measure the temple of God, and the altar, and them that worship therein* (Rev. xi. 1). And concerning the New Jerusalem: *The wall of the New Jerusalem was great and high, having twelve gates, and over the gates twelve angels, and names written, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; on the west three gates. The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. He that talked with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof. The city lieth four square, and the length thereof is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height thereof are equal. He measured the wall thereof, an hundred and forty and four cubits, which is the measure of a man, that is, of an angel* (Rev. xxi. 12–17). The number twelve occurs here throughout, 2
which is a very holy number because it signifies the holy things of faith — as was said above, at verse 3 of this chapter, and as will be shown, by the Divine mercy of the Lord, at the twenty-ninth and thirtieth chapters of Genesis. And

therefore it is added that this measure is the measure of a man, that is of an angel. It is the same with the new Temple, and the New Jerusalem, in Ezekiel, which are also described as to their measures (xl. 3, 5, 7, 9, 11, 13, 14, 22, 25, 30, 36, 42, 47; xli. 1 to the end; xlii. 5–15: Zech. ii. 1, 2). Here too the numbers regarded in themselves signify nothing, but the holy celestial and spiritual abstractly from the numbers. So all the numbers of the dimensions of the ark (Exod. xxv. 10); of the mercy-seat; of the golden table; of the tabernacle; and of the altar (Exod. xxv. 10, 17, 23; xxvi., and xxvii. 1); and all the numbers and dimensions of the temple (1 Kings vi. 2, 3), and many others.

649. But here, the numbers or measures of the ark signify nothing else than the remains which were with the man of this church when he was reformed, and that they were but few. This is evident from the fact that in these numbers five predominates, which in the Word signifies some or a little — as in Isaiah: *There shall be left therein gleanings, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the branches of a fruitful tree* (xvii. 6) — where two or three and five denote a few. Again: *One thousand at the rebuke of one; at the rebuke of five shall ye flee; until ye be left as a beacon upon the top of a mountain* (xxx. 17) — where also five denotes a few. So too the least fine, after restitution, was a fifth part (Lev. v. 16; vi. 5; xxii. 14: Num. v. 7). And the least addition when they redeemed a beast, a house, a field, or the tithes was a fifth part (Lev. xxvii. 13, 15, 19, 31).

650. That length signifies the holiness, breadth the truth, and height the good of whatever things are described by numbers, cannot so well be confirmed from the Word, because they are each and all predicated according to the subject or thing treated of. Thus length applied to time signifies perpetuity and eternity — as length of days in

Psalm xxiii. 6, and xxi. 4 — but applied to space it denotes the holiness which follows therefrom. And so it is with breadth and height. There is a trinal dimension of all earthly things, but such dimensions cannot be predicated of celestial and spiritual things. When they are predicated, greater or less perfection is meant, apart from dimensions; also the quality and quantity — thus here the quality — that they were remains, and the quantity — that they were few.

651. Verse 16. *A window shalt thou make to the ark, and to a cubit shalt thou finish it from above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.* By the window which was to be finished "to a cubit from above" is signified the intellectual; by the door at the side is signified hearing; by the lower, second, and third stories are signified the things of knowledge, of reason, and of understanding.

652. That the window signifies the intellectual, and the door hearing, and thus that in this verse the intellectual part of man is treated of, may be evident from what has been stated before — that the man of that church was reformed after this manner. There are two lives in man; one is of the will, the other of the understanding. They become two lives when there is no will, but in place of the will, lust. Then it is the other or intellectual part that can be reformed; and afterward through that a new will can be given, so that the two may still constitute one life, namely charity and faith. Because man was now such that he had no will, but mere lust in place of it, the part which belongs to the will was closed — as was stated at verse 14 — and the other or intellectual part was opened; which is the subject treated of in this verse.

653. The case is this: when a man is being reformed, which is effected by combats and temptations, such evil spirits are associated with him as excite only what is of his outward knowledge and of reasoning, and spirits that excite

lusts are kept entirely away from him. For there are two kinds of evil spirits, those that act upon man's reasonings, and those that act upon his lusts. The evil spirits who excite a man's reasonings bring forth all his falsities and endeavor to persuade him that they are true, and even turn truths into falsities. A man must fight against these when he is in temptation; but the Lord fights, through the angels who are adjoined to the man. As soon as falsities are separated, and as it were dispersed, by combats, the man is prepared to receive truths of faith. For so long as falsities prevail, a man never can receive truths of faith, because principles of falsity stand in the way. When he has thus been prepared to receive truths of faith, then first can celestial seeds be implanted in him, which are the seeds of charity. The seeds of charity can never be implanted in ground where falsities reign, but where truths reign. Thus it is with the reformation or regeneration of the spiritual man, and it was so with the man of this church which is called Noah. Hence it is that here the window and door of the ark are spoken of, and its lower, second, and third stories, which all pertain to the spiritual or intellectual man.

654. This much is known in the churches at the present day, that faith comes by hearing. But faith is by no means merely to know the things that are of faith, or that are to be believed. This is only knowledge. But faith is acknowledgment. There can however be no acknowledgment with any one unless the principal of faith is in him, which is charity, that is, love toward the neighbor, and mercy. When there is charity then there is acknowledgment, or faith. He who apprehends otherwise is as far away from a knowledge of faith as earth is from heaven. When charity is present, which is the goodness of faith, then acknowledgment is present, which is the truth of faith. When therefore a man is being regenerated according to the things of knowledge, of reason, and of understanding, it is to the end that the ground may be prepared

— or his mind — for receiving charity; from which, or from the life of which, he thereafter thinks and acts. Then he is reformed or regenerated — not before.

655. That the window which was to be finished "to a cubit from above" signifies the intellectual, any one may see from what has now been said; and also from this, that the intellectual can be compared only to a window from above, when the construction of the ark is being treated of, and by the ark is signified the man of the church. And so in other parts of the Word the intellectual of man is called a window — whether it be reason or mere reasoning — that is, his internal sight. Thus in Isaiah: *O thou afflicted, tossed with tempest and not comforted . . . I will make thy suns* (*windows*) *of rubies, and thy gates of carbuncles, and all thy border of pleasant stones* (liv. 11, 12). Here suns are put for windows, from the light that is admitted, or transmitted. The suns or windows in this passage are intellectual truths, and indeed from charity, and therefore they are likened to a ruby; the gates are rational truths therefrom; and the border is outward knowledge from the senses. The Lord's church is there treated of. All the windows of the temple at Jerusalem represented the 2
same — the highest of them intellectual truths; the middle, rational truths; and the lowest, outward knowledges from the senses; for there were three stories (1 Kings 4, 6, 8). Likewise the windows of the New Jerusalem, in Ezekiel (xl. 16, 22, 25, 33, 36). In Jeremiah: *Death is come up into our windows, it is entered into our palaces; to cut off the child from the street, the young men from the squares* (ix. 21). Windows of the middle story are here meant, which are rational truths — that they are extinguished; the child in the street is truth beginning. Be- 3
cause windows signify things intellectual and rational, which are of truth, they signify also reasonings, which are of falsity. Thus in the same prophet: *Woe unto him that buildeth his house in what is not justice, and his chambers*

in what is not judgment . . . who saith, I will build me a roomy house, and spacious chambers, and cutteth him out windows, and it is floored with cedar, and painted with vermilion (xxii. 13, 14). Windows stand for principles of falsity. In Zephaniah: *Herds of beasts shall lie down in the midst of her, every wild animal of his kind; both the pelican and the porcupine shall lodge in the pomegranates thereof; a voice shall sing in the windows; desolation shall be upon the threshold* (ii. 14). This is said of Asshur and Nineveh; Asshur stands for the understanding, here vastated; the voice singing in the windows, for reasonings from fantasies.

656. That by the door at the side is signified hearing may now therefore be evident, and there is no need that it should be confirmed by similar examples from the Word. For the ear is to the internal organs of sense, as a door at the side to the window above; or what is the same, the hearing, which is of the ear, is so related to the intellectual faculty which is of the internal sensory.

657. That by the "lower, second, and third stories" is signified what is of outward knowledge, of reason, and of understanding follows also from what has been shown. There are three degrees of the intellectual faculties in man; the lowest is the knowing faculty; the middle is the rational; the highest, the intellectual. These are so distinct from each other that they should never be confounded. But man is not cognizant of this, for the reason that he places life in what is of sense and knowledge only; and while he cleaves to this, he cannot even know that his rational is distinct from the knowing; and still less that his intellectual is so. And yet the truth is that the Lord flows through man's intellectual into his rational, and through his rational into the knowledge of the memory. Thence comes the life of the senses — of sight and hearing. This is the true influx, and this is the true intercourse of the soul with the body. Without influx of the Lord's life into things of

the understanding in man — or rather into things of the will and through these into those of understanding — and through things of understanding into those of reason, and through things of reason into his knowledge which is of the memory, life can by no means be given in man. And though a man is in falsities and evils, nevertheless there is an influx of the Lord's life through things voluntary and intellectual. But the things that flow in are received in the rational part according to its form; and this influx gives man the ability to reason, to reflect, and to understand what is true and good. But of these things, by the Divine mercy of the Lord, hereafter; also how it is with respect to the life in brutes.

658. These three degrees, which in general are called degrees of man's intellectual faculties — namely, understanding, reason, and knowledge — are likewise signified, as has been said, by the windows of the three stories of the temple at Jerusalem (1 Kings vi. 4, 6, 8); and by the rivers — also mentioned before — which went forth out of the Garden of Eden in the east. The east there signifies the Lord; Eden love, which is of the will; the garden intelligence thence; the rivers wisdom, reason, and knowledge — concerning which see what was said before (at chapter ii. ver. 10–14).

659. Verse 17. *And I, behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of lives, from under the heavens; every thing that is on the earth shall die.* By the flood is signified an inundation of evil and falsity; "to destroy all flesh wherein is the breath of lives, from under the heavens" signifies that the whole posterity of the Most Ancient Church would destroy itself; "every thing that is in the earth shall die" signifies those who were of that church and had become such.

660. That by the flood is signified an inundation of evil and falsity, is evident from what has been stated before of the posterity of the Most Ancient Church — that they were

possessed with abominable lusts, and that they immersed the doctrinal truths of faith in them. They had in consequence persuasions of falsity which extinguished every truth and good, and at the same time closed up the way for remains, so that they could not operate; and therefore it could not be otherwise than that they would destroy themselves. When the way for remains is closed, a man is no longer man, because he cannot be protected by angels, but is totally possessed by evil spirits, who desire and strive for nothing else than to extinguish the man. Hence was the death of the antediluvians, which is described by a flood, or total inundation. The influx of fantasies and lusts from evil spirits is in fact not unlike a kind of flood; and therefore it is called a flood or inundation in various places in the Word — as, by the Divine mercy of the Lord, will be seen in the introduction to the following chapter.

661. *To destroy all flesh wherein is the breath of lives from under the heavens.* That this signifies that the whole posterity of the Most Ancient Church would destroy itself, is evident from what is said above, and from the description of them given before — that they derived by inheritance from their parents, successively, such a genius that they more than others were imbued with so direful persuasions — and especially for the reason that they flooded the doctrinal truths of faith that they possessed with their lusts. It is otherwise with those who have no doctrinal truths of faith, but live entirely in ignorance. They cannot so act. They cannot so profane holy things, and so close up the way for remains; and consequently cannot drive away the
2 angels of the Lord from themselves. Remains, as has been said, are all things of innocence, all things of charity, all things of mercy, and all things of the truth of faith, which a man has had from the Lord and has learned from infancy. Each and all of these things are treasured up; and if a man has them not there can be nothing of innocence, of charity, and of mercy, and therefore nothing of good

and truth in his thought and actions. He is then worse than the savage wild beasts. And it is the same if he has had remains of such things and has closed up the way, by abominable lusts and dire persuasions of falsity, so that they cannot operate. Such were the antediluvians who destroyed themselves, and who are meant by "all flesh wherein is the breath of lives, under the heavens." Flesh, as has 3
been shown before, signifies every man in general, and the corporeal man in particular. The breath of lives signifies all life in general, but properly the life of those who have been regenerated, and thus here the last posterity of the Most Ancient Church. Although there was no life of faith remaining among them, yet as they derived from their parents something of seed therefrom which they stifled, it is here called "the breath of lives," or (as in chap. vii. 22), "in whose nostrils was the breathing of the breath of lives." "Flesh under the heavens" signifies the merely corporeal; the heavens are the things pertaining to the understanding of truth and to the willing of good, on the separation of which from the corporeal a man can no longer live. What sustains man is his conjunction with heaven, that is, through heaven with the Lord.

662. *Every thing that is in the earth shall die.* This signifies those who were of that church and had become of this quality. It has been shown before that the earth does not mean the whole world, but only those who were of the church. Thus no deluge is meant here, still less a universal deluge, but the expiring or suffocation of those who existed there, when they were separated from remains, and so from things pertaining to the understanding of truth and to the willing of good, and therefore from the heavens. That the earth signifies the region where the church is, and so those who live there, may be confirmed by the following passages from the Word, in addition to those already cited —in Jeremiah: *Thus saith Jehovah, the whole earth shall be desolate; yet will I not make a full end. For this shall*

the earth mourn, and the heavens above be black (iv. 27, 28). Here the earth stands for those who dwell where the church is that is vastated. In Isaiah: *I will move the heavens, and the earth shall be shaken out of her place* (xiii. 13). The earth stands for the man who is to be vastated where the church is. In Jeremiah: *The slain of Jehovah shall be at that day from the end of the earth unto the end of the earth* (xxv. 33). Here the end of the earth does not mean the whole world, but only the region where the church was, and consequently the men who were of the church. Again: *I will call for a sword upon all the inhabitants of the earth. . . . A tumult shall come even to the end of the earth; for Jehovah hath a controversy with the nations* (xxv. 29, 31). The whole world is not meant here, but only the region where the church is, and therefore the inhabitant or man of the church; the nations here denote falsities. In Isaiah: *Behold, Jehovah cometh forth out of His place to visit the iniquity of the inhabitant of the earth* (xxvi. 21)—with the same meaning. Again: *Have ye not heard? hath it not been told you from the beginning? have ye not understood the foundations of the earth?* (xl. 21). Again: *Jehovah, that created the heavens, He is God that formed the earth and made it, He established it* (xlv. 18)—the earth standing for the man of the church. In Zechariah: *The saying of Jehovah, Who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (xii. 1)—where the earth manifestly stands for the man of the church. The earth is distinguished from the ground as the man of the church is from the church itself, or as love is from faith.

663. Verse 18. *And I will establish My covenant with thee; and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee.* Establishing a covenant signifies that he would be regenerated; that he, and his sons, and his sons' wives, should "come into the ark" signifies that he would be saved. Sons are truths; wives are goods.

664. In the preceding verse those who destroyed themselves were treated of; but here those are described who were to be regenerated and thus saved, who were called Noah.

665. That establishing a covenant signifies that he would be regenerated, is very evident from this, that there can be no covenant between the Lord and man other than conjunction by love and faith, and therefore a covenant signifies conjunction. For it is the heavenly marriage, which is the veriest covenant; and the heavenly marriage, or conjunction, does not exist except with those who are being regenerated; so that in the widest sense regeneration itself is signified by the covenant. The Lord enters into a covenant with man when He regenerates him; and therefore among the ancients a covenant represented nothing else. Nothing can be gathered from the sense of the letter but that the covenant with Abraham, Isaac, and Jacob, and so many times with their descendants, related to them. But they were such that they could not be regenerated; for they placed worship in externals, and supposed the externals of worship to be holy, without internals being adjoined to them. And therefore the covenants made with them were only representatives of regeneration. So with their rites. And so with Abraham himself, and Isaac and Jacob, who represented the things of love and faith. Likewise the high priests and priests, whatever their character, even those that were wicked, could represent the heavenly and most holy priesthood. In representatives the person is not regarded, but the thing that is represented. Thus all the kings of Israel and of Judah, even the worst, represented the royalty of the Lord; and even Pharaoh, too, who set Joseph over the land of Egypt. From these and many other considerations — of which, by the Divine mercy of the Lord, hereafter — it may be evident that the covenants so often entered into with the children of Jacob, were only religious rites which were representative.

666. That a covenant signifies nothing else than regeneration and things pertaining to regeneration, may be evident from various places in the Word, where the Lord Himself is called the Covenant, because it is He alone Who regenerates, and Who is looked to by the regenerate man, and is the all in all of love and faith. That the Lord is the Covenant Itself is evident in Isaiah: *I, Jehovah, have called thee in justice, and will hold thy hand, and will keep thee, and will give thee for a Covenant to the people, for a Light of the gentiles* (xlii. 6) — where "a Covenant" stands for the Lord; "a Light of the gentiles" is faith. So in chapter xlix. 6, 8. In Malachi: *Behold I send Mine angel . . . and the Lord Whom ye seek shall suddenly come to His temple, even the Angel of the Covenant Whom ye desire. Behold, He cometh. . . . Who may abide the day of His coming* (iii. 1, 2)? — where the Lord is called "the Angel of the Covenant." The sabbath is called "a perpetual covenant" (Exod. xxxi. 16) because it signifies the Lord
2 Himself, and the celestial man regenerated by Him. Since the Lord is the very covenant itself, it is evident that all which conjoins man to the Lord is of the covenant — as love, and faith, and whatever is of love and faith — for these are of the Lord, and the Lord is in them; and so the covenant itself is in them, where they are received. These are bestowed upon the regenerate only, with whom whatever is of the Regenerator or of the Lord is of the covenant, or is the covenant — as in Isaiah: *My mercy shall not depart from thee, neither shall the covenant of My peace be removed* (liv. 10) — where mercy and the covenant of peace are the Lord, and things which are of the Lord. Again: *Incline your ear and come unto Me, hear, and your soul shall live, and I will make an everlasting covenant with you, the sure mercies of David. Behold, I have given Him for a witness to the peoples, a leader and a lawgiver to the nations* (lv. 3, 4). David here stands for the Lord; the everlasting covenant is in those things and

by those things which are of the Lord, and these are meant by going to Him and hearing, that the soul may live. In 3 Jeremiah: *I will give them one heart, and one way, that they may fear Me all the days, for good to them, and to their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put My fear in their heart* (xxxii. 39, 40). This is said of those who are to be regenerated, and of things that belong to them — namely, "one heart, and one way," that is, charity and faith, which are of the Lord and so of the covenant. Again: *Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers . . . for they brake My covenant. . . . But this is the covenant that I will make with the house of Israel after these days . . . I will put My law in their inward parts, and write it on their heart; and I will be their God, and they shall be My people* (xxxi. 31–33). What the covenant is, is plainly here explained — that it is the love and faith in the Lord which is with those who are to be regenerated. And again in Jeremiah, love is called the "covenant of the 4 day," and faith the "covenant of the night" (xxxiii. 20). In Ezekiel: *I, Jehovah, will be their God, and My servant David prince in the midst of them. . . . And I will make with them a covenant of peace, and I will make the evil beast to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods* (xxxiv. 24, 25). Here regeneration is evidently treated of. David stands for the Lord. Again: *David shall be a prince to them forever. I will make a covenant of peace with them. It shall be an everlasting covenant with them. . . . I will set My sanctuary in the midst of them forever* (xxxvii. 25, 26). Here likewise regeneration is treated of. David and the sanctuary stand for the Lord. And again: *I entered into a covenant with thee . . . and thou wast Mine. I washed*

thee with waters, and washed away thy bloods from upon thee, and anointed thee with oil (xvi. 8, 9) — where regeneration is plainly meant. In Hosea: *In that day will I make a covenant for them, with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the earth* (ii. 18) — meaning regeneration. "The wild beast of the field" stands for the things that are of the will; "the fowl of the heavens" for those that are of the understanding. In David: *He hath sent redemption unto His people; He hath commanded His covenant forever* (Ps. cxi. 9) — also meaning regeneration. It is called a covenant because it is given and received. But of those who are not regenerated, or what is the same, who place worship in externals, and esteem and worship themselves and what they desire and think, as if they were gods, it is said that they break the covenant, because they separate themselves from the Lord. And in Jeremiah: *They have forsaken the covenant of Jehovah their God, and have bowed themselves down to other gods, and served them* (xxii. 9). In Moses: *He who hath transgressed the covenant, by serving other gods, the sun, the moon, the host of the heavens . . . shall be stoned* (Deut. xvii. 2, *seq.*). The sun stands for the love of self; the moon for principles of falsity; the host of the heavens for falsities themselves. From all this it is now evident what the ark of the covenant signified, wherein was the covenant, or testimony — that it signified the Lord Himself; and what the book of the covenant signified — that it was the Lord Himself (Exod. xxiv. 4–7; xxxiv. 27: Deut. iv. 13, 23); also what was signified by the blood of the covenant (Exod. xxiv. 6, 8) — that it was the Lord Himself, Who alone is the Regenerator. Hence the covenant is regeneration itself.

667. *Thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee.* That this signifies that he would be saved, is evident from what has been said before and from what follows — that he was saved because regenerated.

668. That sons signify truths, and daughters goods, has also been shown before — at chap. v. ver. 4 — where sons and daughters were spoken of. But here it is sons and wives, because wives are the goods that are adjoined to truths; for no truth can be produced unless there is a good or enjoyment from which it is. In good and in enjoyment there is life; but not in truth, except what it has from good and delight. From this, truth is formed and springs forth. So it is with faith, which is of truth, from love, which is of good. Truth is as light. There is no light except from the sun, or from flame. From this is light formed. Truth is only the form of good; and faith is only the form of love. Truth is formed therefrom according to the quality of the good, and faith according to the quality of the love or charity. This now is the reason why a wife and wives are mentioned — which signify goods adjoined to truths. For the same reason in the following verse two of all were to enter into the ark, a male and a female; for without goods adjoined there is no regeneration.

669. Verse 19. *And of every living thing of all flesh pairs of all shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.* By the living soul the things of the understanding are signified; by "all flesh," those that are of the will; "pairs of all shalt thou bring into the ark" signifies their regeneration; the male is truth; the female, good.

670. That by the living soul are signified the things of the understanding, and by all flesh those that are of the will, may be evident from what has been said before, and from what follows. By the living soul is signified in the Word every living creature in general, of whatever kind (as in chap. i. ver. 20–24, and ii. 19); but here, being immediately connected with "all flesh," it signifies the things which are of the understanding; for the reason — of which above — that the man of this church was to be regenerated first as to intellectual things. And therefore in

the following verse the fowl — which signifies intellectual and rational things — is mentioned first, and afterward the beasts — which are things of the will. Flesh, in particular, signifies what is corporeal, which is of the will.

671. *Pairs of all shalt thou bring into the ark, to keep them alive.* That this signifies their regeneration, may be evident from what has been said under the preceding verse — that truths cannot be regenerated except through goods and enjoyments; nor therefore the things of faith, except through those that are of charity. And for that reason it is said here that pairs of all should enter in; that is, both of truths which are of the understanding, and of goods which are of the will. A man who is not regenerated has no understanding of truth or will for good, but only what appear to be such, and in common speech are so called. He can however receive truths of reason, and of knowledge; but they are not living. And he may have goods which are as it were of the will; but they are not living. They are such as gentiles have, and even animals — but these are only semblances. Such things in man are not living until he is regenerated and they are thus made alive by the Lord. In the other life it is perceived, very manifestly, what is not alive and what is alive. Truth that is not alive is instantly perceived as something material, fibrous, closed up; and good not alive, as something woody, bony, stony. But truth and good made living by the Lord are open, vital, full of the spiritual and celestial, lying open even from the Lord; and this in every idea and in every act, yea, in the least of either of them. This now is why it is said that pairs should enter into the ark, to keep them alive.

672. That the male is truth and the female is good, has been said and shown before. In every least thing of man there is the likeness of a kind of marriage. Whatever is of the understanding is thus coupled with something of the will; without such a coupling or marriage nothing at all is brought forth.

673. Verse 20. *Of the fowl after its kind, and of the beast after its kind, of every creeping thing of the ground after its kind, pairs of all shall come unto thee, to keep them alive.* "The fowl" signifies things intellectual; "the beast," things of the will; the "creeping thing of the ground" signifies both, but in lowest degree; "pairs of all shall come unto thee, to keep them alive" signifies, as before, their regeneration.

674. That the fowl signifies things intellectual and rational has been shown before (n. 40), and that the beast signifies things of the will, or affections (n. 45, 46, 143, 144, 246). That the creeping thing of the ground signifies both, but in lowest degree, may be plain to any one from the fact that creeping on the ground is lowest. That "pairs of all shall come unto thee, to keep them alive" signifies their regeneration, has been shown in the preceding verse.

675. As to its being said — "the fowl after its kind." "the beast after its kind" and "the creeping thing after its kind" — it should be known that in every man there are innumerable genera of intellectual and voluntary things, and still more innumerable species, which are most distinct from one another; although the man does not know it. But during the regeneration of man the Lord draws them out, each and all in their order, and separates and disposes them so that they may be turned toward truths and goods and conjoined with them — and this with diversity according to states, which also are innumerable. All these things cannot be perfected even to eternity, as indeed each genus, each species, and each state, comprehends things indefinite in number, singly, and still more in combination. A man does not so much as know this fact; still less can he know in what manner he is regenerated. This is what the Lord said to Nicodemus concerning man's regeneration: *The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth. So is every one that is born of the spirit* (John iii. 8).

676. Verse 21. *And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food, for thee and for them.* That he should take to himself "of all food that is eaten," signifies goods and delights; that he should gather to himself signifies truths; that it should be for food for him and for them, signifies both.

677. As regards the food of the man who is to be regenerated, the case is this: before a man can be regenerated he needs to be furnished with all things that may serve as means — with the goods and enjoyments of affections, for things of the will; with truths from the Word of the Lord, and also with confirmations from other sources, for things of the understanding. Until a man is furnished with such things he cannot be regenerated; they are for food. This is the reason why man is not regenerated until he comes to adult age. But each man has his peculiar and as it were his own food, which is provided for him by the Lord before he is regenerated.

678. That his taking to himself of all food that is eaten signifies goods and enjoyments, may be evident from what has been said above — that goods and enjoyments constitute man's life; and not so much truths, for truths receive their life from goods and enjoyments. No knowledge or rational truth that a man has, from infancy to old age, is ever insinuated except through good and enjoyment. These, because his soul lives and derives its sustenance from them, are called food; and they are food, for without them a man's soul could in no way live — as any one may know if he will but consider.

679. That gathering to himself means truths, is therefore evident; for gathering is predicated of the things that are in man's memory, where they are gathered together. And it involves, moreover, that both goods and truths, should be gathered in man before he is regenerated; for without goods and truths gathered together, through which, as by means, the Lord may operate, a man can never be

regenerated — as has been said. From this now it follows that "it shall be for food for thee and for them" signifies both goods and truths.

680. That goods and truths are the genuine food of man may be evident to every one; for he who is destitute of them has no life, but is dead. The enjoyments of evils and the pleasures of falsities, which are the food of death, are the food on which his soul feeds when he is dead — together with the delights and pleasures of things corporeal, worldly, and natural, which have nothing of life in them. And moreover, such a man does not know what spiritual and celestial food is — insomuch that whenever food or bread is mentioned in the Word he supposes the food of the body to be meant — as in the Lord's prayer, "Give us . . . our daily bread" he supposes to mean only sustenance for the body; and those who extend their ideas further say it includes also other necessities of the body, such as clothing, property, and the like. They even sharply deny that any other food is meant; when yet they see plainly that the words preceding and following involve only celestial and spiritual things, and that the Lord's kingdom is spoken of; and they might know that the Word of the Lord is celestial and spiritual. From this and other similar examples it 2
may be sufficiently evident how corporeal man is at the present day; and that, like the Jews, he is disposed to take every thing that is said in the Word in the most gross and material sense. The Lord Himself clearly teaches what is meant in His Word by food and bread. Of food He thus speaks in John: *Jesus said, Labor not for the meat [food] which perisheth, but for the meat which endureth unto eternal life, which the Son of Man shall give unto you* (vi. 27). And of bread He says, in the same chapter: *Your fathers did eat manna in the wilderness, and are dead. This is the Bread which cometh down from heaven, that a man may eat thereof and not die. I am the living Bread which came down from heaven; if any man eat of this Bread he shall*

live forever (vi. 49–51, 58). But there are men at this day like those who heard this and said, *This is a hard saying; who can hear it?* and who *went back and walked no more with Him* (*ib.* ver. 60, 66) — to whom the Lord said, *The words that I speak unto you they are spirit and they are*
3 *life* (ver. 63). And so with respect to water, which signifies the spiritual things of faith; of which the Lord thus speaks in John: *Jesus said, Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up unto eternal life* (iv. 13, 14). But there are those at this day like the woman with whom the Lord spoke at the well, who answered, *Lord, give me this water, that I*
4 *thirst not, neither come hither to draw* (*ib.* ver. 15). That food in the Word means no other than spiritual and celestial food, which is faith in the Lord, and love, is evident from many passages in the Word — as in Jeremiah: *The adversary hath spread out his hand upon all the desirable things of Jerusalem; for she hath seen that the nations are entered into her sanctuary, concerning whom Thou didst command that they should not enter into Thy congregation. All the people sigh, they seek bread; they have given their desirable things for food to refresh the soul* (Lam. i. 10, 11). No other than spiritual bread and food are here meant, for it treats of the sanctuary. Again: *I called for my lovers, they deceived me; my priests and mine elders in the city gave up the ghost, for they sought food for themselves, to refresh their soul* (i. 19) — with the same meaning. In David: *These wait all upon Thee, that Thou mayest give them their food in its season. Thou givest them, they gather; Thou openest thine hand, they are satisfied with good* (Ps. civ. 27, 28). Here likewise spiritual and celes-
5 tial food is meant. In Isaiah: *Ho, every one that thirsteth, come ye to the waters; and he that hath no silver; come ye, buy and eat; yea, come, buy wine and milk without silver,*

and without price (lv. 1) — where wine and milk stand for spiritual and celestial drink. Again: *A virgin shall conceive and bear a Son, and thou shalt call His name Immanuel; butter and honey shall He eat, that He may know to refuse the evil and choose the good. . . . And it shall come to pass that for the abundance of milk that they shall give they shall eat butter; for butter and honey shall every one eat that is left in the midst of the land* (vii. 14, 15, 22). Here to eat honey and butter is to eat celestial spiritual food; they that are left denote remains — of whom also in Malachi: *Bring ye all the tithes into the treasure-house, that there may be food in My house* (iii. 10). Tithes denote remains. Concerning the signification of food, see above (n. 56–58, 276).

681. What celestial and spiritual food is can be best known in the other life. The life of angels and spirits is not sustained by any such food as that in the world, *but by every word that proceedeth out of the mouth of the Lord* — as the Lord teaches in Matthew (iv. 4). The truth is that the Lord alone is the life of all, and from Him comes every thing, even the least, that angels and spirits think, say, and do — not only what angels and good spirits, but also what evil spirits think, say, and do. The reason why these think, say, and do evil is, that they so receive and pervert all goods and truths which are of the Lord. Reception and affection are according to the form of the recipient. It may be compared to the various objects that receive the light of the sun, and which turn the light received, some into unpleasing and disagreeable colors, others into pleasing and beautiful colors, according to the form, determination, and disposition of their parts. The whole heaven, and the entire world of spirits thus lives by every thing that proceedeth out of the mouth of the Lord, and from this each individual has his life; and not only the whole heaven and the world of spirits, but also the whole human race. I know that these things will not be believed, nevertheless

from the continued experience of years I can assert that they are most true. Evil spirits in the world of spirits are not willing to believe that this is so; and therefore it has often been demonstrated to them, to the life — even until they have acknowledged with indignation that it is true. If angels, spirits, and men were deprived of this food they would expire in a moment.

682. Verse 22. *And Noah did according to all that God commanded him; so did he.* "Noah did according to all that God commanded him" signifies that thus it came to pass. That it is twice said he "did" involves both [good and truth].

683. As regards the repetition of "did" — that it involves both [good and truth] — it should be known that in the Word, especially in the prophets, one thing is described in a two-fold manner. Thus in Isaiah: *He passed over in peace, a way that he had not gone with his feet. Who hath wrought and done it* (xli. 3, 4)? One expression here relates to good, the other to truth; or, one relates to what is of the will, and the other to what is of the understanding — that is, "he passed over in peace" involves what is of the will, and "a way he had not gone with his feet" involves what is of the understanding; and so with the words "wrought" and "done." Thus the things that pertain to the will and to the understanding, or to love and faith, or what is the same, celestial and spiritual things, are so conjoined in the Word that in every particular there is a likeness of marriage, and they have relation to the heavenly marriage. It is so here, in that the one word is repeated.

THE SOCIETIES WHICH CONSTITUTE HEAVEN.

684. There are three heavens; the first is the abode of good spirits, the second of angelic spirits, and the third of angels. And one heaven is more interior and purer than another, so that they are most distinct. Each heaven, the first, the second, and the third, is distinguished into innumerable societies; and each society consists of many individuals, who by their harmony and unanimity constitute as it were one man; and all the societies together are as one man. The societies are distinct from one another according to differences of mutual love and faith in the Lord. These differences are so beyond number that not even the most universal genera of them can be computed; and there is not the least of difference that is not disposed in most perfect order, so as to conspire most harmoniously to a common unity, and the common unity to unanimity of individuals, and thereby to the happiness of all from the individuals, and of the individuals from all. Each angel and each society is therefore an image of the whole heaven, and is as it were a little heaven.

685. There are wonderful consociations in the other life which may be compared to relationships on earth — that is to say, they recognize one another as parents, children, brothers, and relations by blood and by marriage, and with love according to such varieties of relation. The varieties are endless, and the perceptions of communion so exquisite that they cannot be described. The relationships have no reference at all to their having been parents, children, and kindred by blood and marriage on earth; and have no respect to person, whatsoever one may have been. Thus they have no regard to dignities, nor to wealth, and the like; but solely to varieties of mutual love and of faith, the faculty for the reception of which they received from the Lord while they lived in the world.

686. It is the mercy of the Lord, that is, His love toward the whole heaven and the whole human race — and thus the Lord alone — that brings things one and all into societies. This mercy it is which produces marriage love, and from this the love of parents for children, which are the fundamental and principal loves. From these come all other loves, with endless variety, which are arranged most distinctly into societies.

687. Such being the nature of heaven, no angel or spirit can have any life unless he is in some society, and so in a harmony of many. A society is nothing but a harmony of many; for no one has any life separated from the life of others. Indeed no angel, or spirit, or society can have any life — that is be affected by good, or will, and be affected by truth, or think — unless his life has conjunction, through the many of his society, with heaven and with the world of spirits. And so it is with the human race. No man, whoever and whatever he is, can live, that is, be affected by good, or will, and be affected by truth, or think, unless in like manner he is conjoined with heaven through the angels who are with him, and with the world of spirits, yea, with hell through the spirits that are with him. For every man is in some society of spirits and of angels while he is living in the body, though entirely unaware of it. And if he were not conjoined with heaven and with the world of spirits through the society in which he is, he could not live a moment. It is as with the human body, any portion of which that is not conjoined with the rest by fibres and vessels, and thus by means of functions, is not a part of the body, but is instantly separated and rejected, as having no vitality. The very societies in and with which men have been during the life of the body, are shown them when they come into the other life. And when, after the life of the body, they come into the society, they come into their veriest life which they had in the body, and from that life begin a new life; and so according to their life which they

have lived in the body they go down into hell or are raised up into heaven.

688. As there is such conjunction of all with each and of each with all, there is also a similar conjunction of the least particulars of affection and the least particulars of thought.

689. There is therefore an equilibrium of all and of each with respect to celestial, spiritual, and natural things; so that no one can think, feel, and act except from many. And yet every one supposes that he does so of himself, most freely. Likewise there is nothing which is not balanced by its opposite, and opposites by intermediates, so that each by himself, and many together, live in most perfect equilibrium. And therefore no evil can befall any one but it is instantly counterbalanced; and when there is a preponderance of evil, the evil or evil-doer is corrected, according to the law of equilibrium, as of itself — but never except to the end that good may come. Heavenly order consists in such form, and the equilibrium therefrom; and is formed, disposed, and preserved by the Lord alone, to eternity.

690. It should be known, moreover, that there is never one society entirely and absolutely like another; nor is there one like another in any society. But there is an accordant and harmonious variety of all; and the varieties are so ordered by the Lord that they conspire to one end — which is effected through love and faith in Him. Hence their unity. For the same reason the heaven and heavenly joy of one is never exactly and absolutely like that of another; but the varieties of heaven and heavenly joy are as the varieties of love and faith within them.

691. These things in general respecting the heavenly societies are from manifold and daily experience — of which in particular, by the Divine mercy of the Lord, hereafter.

CHAPTER SEVENTH.

HELL.

692. MAN has but a most general idea of hell, as he has of heaven; an idea so obscure as to be almost no idea. It is such as they who have not been beyond their huts in the woods may have of the earth. They know nothing of its empires and kingdoms, still less of its forms of government, and of its societies, and of life in societies. Until they know these things they can have but the most general notion of the earth — so general as to be almost none. And so it is with respect to heaven and hell, when yet in each there are things innumerable and indefinitely more than in any world. How beyond number they are may be evident from this alone, that, as no one has the same heaven, so no one has the same hell as another, and that all souls that have lived in the world from the first creation have come and are gathered there.

693. As love to the Lord and the neighbor and the joy and happiness therefrom constitute heaven, so hatred against the Lord and the neighbor and the punishment and torment therefrom make hell. There are innumerable genera and more innumerable species of hatred; and just so numerous are the hells.

694. As heaven through mutual love, from the Lord, constitutes as it were one man and one soul, and thus looks to one end — the conservation and salvation of all to eternity — so, on the other hand, hell, through the love of self and of the world, that is through hatred, from man's proprium, constitutes one devil and one animus; and thus looks also to one end, which is the destruction and damna-

tion of all to eternity. That such is their endeavor has been perceived thousands and thousands of times. If therefore the Lord did not preserve all, every moment, even the very least, they would perish.

695. But the form and the order imposed by the Lord on the hells is such that all are held in restraint and in bond by their lusts and fantasies, in which their very life consists; and this life, because it is a life of death, is turned into dreadful torments, so severe that they cannot be described. For the greatest delight of their life consists in being able to punish, torture, and torment one another; and this by arts unknown in the world; whereby they know how to induce exquisite suffering, just as if they were in the body, and at the same time dreadful and horrid fantasies, with terrors, and horrors, and many such torments. The diabolical crew take so great pleasure in this that if they could increase and extend the pains and torments to infinity, they would not even then be satisfied, but would burn yet again to infinity; but the Lord withholds their endeavors, and alleviates the torments.

696. Such is the equilibrium of each and all things in the other life that evil punishes itself, so that in evil is the punishment of evil. It is the same with falsity, which returns upon him who is in falsity. Hence every one brings punishment and torment upon himself, and rushes at the same time into the diabolical crew that effects such torment. The Lord never sends any one to hell, but would lead all away from hell. Still less does He lead into torment. But as the evil spirit rushes into it himself, the Lord turns all punishment and torment to good, and to some use. There can never be any punishment unless with the Lord it has an end of use; for the Lord's kingdom is a kingdom of ends and uses. But the uses which the infernals can perform are the vilest; and when they are in them they are not so much in torment, but on the cessation of the use they are remitted to hell.

697. There are at least two evil spirits and two angels with every man. Through the evil spirits a man has communication with hell; and through the angels, with heaven. Without communication with both a man cannot live a moment. Thus every man is in some society of the infernals, though he is unaware of it. But their torments are not communicated to him, because he is in a state of preparation for eternal life. The society in which a man has been is sometimes shown to him in the other life; for he returns to it, and so into the life that he had in the world; and from thence he either tends toward hell, or is raised up toward heaven. Thus a man who does not live in the good of charity, and does not suffer himself to be led by the Lord, is one of the infernals, and after death becomes also a devil.

698. Besides the hells there are also vastations, of which we find much in the Word. For a man takes with him into the other life from actual sins innumerable evils and falsities, which he heaps up and binds together. It is so even with those who have lived uprightly. Before these can be taken up into heaven, their evils and falsities must be dissipated. This dissipation is called vastation. There are many kinds of vastations, and longer and shorter periods of vastation. Some are taken up into heaven in a comparatively short time, and some immediately after death.

699. That I might witness the torment of those who are in hell, and the vastation of those that are in the lower earth, I have at different times been let down thither. To be let down into hell is not to be carried from one place to another, but to be let into some infernal society, the man remaining in the same place. But I may here relate only this experience: — I perceived manifestly that a kind of column, as it were, surrounded me. This column was sensibly increased; and it was intimated to me that this was the wall of brass spoken of in the Word.* It was formed

* Jer. i. 18; xv. 20.

of angelic spirits, that I might safely descend to the unhappy. When I was there I heard piteous lamentations — such as, "O God, O God, have mercy upon us, have mercy upon us" — and this for a long time. I was permitted to talk with these wretched souls, and for a considerable time. They complained especially of evil spirits lusting and burning only to torment them. They were in despair, saying that they believed their torment would be eternal. But it was given me to console them.

700. Since there are so many hells, as has been stated, in order that they may be treated in some order, they shall be spoken of as follows: — I. The hells of those who have lived a life of hatred, revenge, and cruelty. II. The hells of those who have lived in adultery and licentiousness; and the hells of the crafty, and of deceiving women. III. The hells of the avaricious; and the filthy Jerusalem there, and robbers in the wilderness; also the excrementitious hells of those who have lived in mere pleasures. IV. Then other hells which are distinct from the above. V. Finally those who are in vastation. The description of these will be found prefixed and appended to the following chapters.

CHAPTER VII.

1. And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen just before Me in this generation.

2. Of every clean beast thou shalt take to thee seven, seven, the man and his wife; and of the beast that is not clean, two, the man and his wife.

3. Also of the fowl of the heavens seven, seven, male and female, to keep seed alive upon the face of all the earth.

4. For in yet seven days I will cause it to rain upon the earth forty days and forty nights; and every existing thing

that I have made will I destroy from off the face of the ground.

5. And Noah did according unto all that Jehovah commanded him.

* * * * *

6. And Noah was a son of six hundred years, and the flood of waters was upon the earth.

7. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.

8. Of the clean beast, and of the beast that is not clean, and of the fowl, and of every thing that creepeth upon the ground,

9. There went in two, two, unto Noah into the ark, male and female, as God commanded Noah.

10. And it came to pass after the seven days, and the waters of the flood were upon the earth.

* * * * *

11. In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up, and the flood-gates of heaven were opened.

12. And the heavy rain was upon the earth forty days and forty nights.

* * * * *

13. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

14. They, and every wild animal after its kind, and every beast after its kind, and every creeping thing that creepeth upon the earth after its kind; and every fowl after its kind, every bird, every winged thing.

15. And they went in unto Noah into the ark, two, two, of all flesh wherein is the breath of lives.

* * * * *

16. And they that went in, went in male and female of all flesh, as God commanded him. And Jehovah shut after him.

17. And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted up from off the earth.

18. And the waters were strengthened, and increased greatly upon the earth; and the ark went upon the face of the waters.

* * * * *

19. And the waters were strengthened very exceedingly upon the earth, and all the high mountains that were under the whole heaven were covered.

20. Fifteen cubits upward did the waters prevail, and covered the mountains.

21. And all flesh died that moved upon the earth, both fowl, and beast, and wild animal, and every creeping thing that creepeth upon the earth; and every man.

22. All in whose nostrils was the breathing of the breath of lives, of all that was in the dry land, died.

23. And He destroyed every existing thing which was upon the face of the ground, both man and beast, and creeping thing, and fowl of the heavens; and they were destroyed from the earth; and Noah only was left, and that which was with him in the ark.

24. And the waters were strengthened upon the earth a hundred and fifty days.

CONTENTS.

701. The subject here is in general the preparation of a new church. As the subject before was its intellectual things, so here it is its voluntary things—from verse 1–5.

702. Then its temptations are treated of, which are described as to its intellectual things from verse 6–10, and as to its voluntary things in verses 11, 12.

703. Afterward the protection of this church is de-

scribed, and its preservation — verses 13–15. But what its state was, that it was fluctuating, is described in verses 16–18.

704. Finally the last posterity of the Most Ancient Church is described as to its character — that it was possessed by persuasions of falsity and by lusts of the love of self to such a degree that it perished — verses 19–24.

INTERNAL SENSE.

705. The subject here is in particular the flood, by which is signified not only the temptations which the man of the church that is called Noah had to undergo, before he could be regenerated, but also the desolation of those who could not be regenerated. Both temptations and desolations are compared in the Word to floods or inundations of waters, and are so called. Temptations are denoted in Isaiah: *For a small moment have I forsaken thee, but with great mercies will I gather thee. In an inundation of wrath I hid my face from thee for a moment; but with everlasting mercy will I have compassion upon thee, saith Jehovah thy Redeemer. For this is the waters of Noah unto Me, to whom I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee and rebuke thee. . . . O thou afflicted and tossed with tempest, and not comforted* (liv. 7–9, 11). This is said of the church about to be regenerated, and of
2 its temptations, which are called the waters of Noah. The Lord Himself also calls temptations an inundation, in Luke: *Jesus said, Every one that cometh unto Me, and heareth My sayings and doeth them . . . is like unto a man building an house who digged and went deep, and laid a foundation upon the rock; and when an inundation came, the stream beat upon that house, but could not shake it, because it had been founded upon the rock* (vi. 47, 48). That temptations are here meant by an inundation may be evident to every

one. Desolations are also denoted in Isaiah: *The Lord bringeth up upon them the waters of the river, strong and many, the king of Assyria and all his glory; and he riseth up above all his channels, and shall go over all his banks; and he shall go through Judah; he shall inundate and go through; he shall reach even to the neck* (viii. 7, 8). "The king of Assyria" here stands for fantasies, principles of falsity and reasonings thence, which desolate a man, and desolated the antediluvians. In Jeremiah: *Thus saith Je-* 3 *hovah, Behold waters rise up out of the north, and shall become an inundating stream, and shall inundate the land and the fulness thereof, the city and them that dwell therein* (xlvii. 2, 3). This is said of the Philistines, who represent those that seize hold of false principles, and reason from them concerning spiritual things—which reasonings inundate a man, as they did the antediluvians. The reason why temptations and desolations are compared in the Word to floods and inundations of waters, and are so called, is that they are like them. There are evil spirits who flow in with their persuasions and the false principles in which they are, and excite such things in man. With the man who is being regenerated these are temptations; but with the man who is not being regenerated they are desolations.

706. Verse 1. *And Jehovah said unto Noah, come thou and all thy house into the ark; for thee have I seen just before Me in this generation.* "Jehovah said unto Noah" signifies that it thus came to pass. "Jehovah" is named because charity is now treated of; "come thou and all thy house into the ark" signifies the things that are of the will—which is the house; to come into the ark here is to be prepared; "for thee have I seen just in this generation" signifies that he had good, whereby he might be regenerated.

707. Here, as far as the fifth verse, are found almost the same things that were said in the previous chapter, only somewhat changed; and so in the verses that follow. One

who does not know of the internal sense of the Word cannot but think that it is merely a repetition of the same thing. Such examples occur in other parts of the Word, especially in the prophets, where the same thing is expressed in different words; and sometimes is also taken up again and described a second time. But, as has been said before, the reason is that there are two faculties in man, most distinct from each other, the will and the understanding, and the two are treated of distinctly in the Word. This is the reason of the repetition. That it is so here will be evident from what follows.

708. *Jehovah said unto Noah.* That this signifies that thus it came to pass, is evident from the consideration that with Jehovah there is nothing less than *Being;* what He says, comes to pass and is done — just as in the preceding chapter at verse 13, and elsewhere, where that Jehovah said means that it came to pass and was done.

709. As to the name Jehovah being used because charity is now treated of — in the preceding chapter from the ninth verse to the end it is not said Jehovah, but God, for the reason that the subject there is the preparation of Noah, or of the man of the church called Noah, as to the things of his understanding, which relate to faith; but here his preparation as to the things of the will, which are of love. When things of the understanding, or truths of faith, are the subject, it is said God, but when things of the will or goods of love are spoken of, it is said Jehovah. For things of the understanding, or of faith, do not constitute the church, but things of the will, which are of love. Jehovah is in love and charity, and not in faith unless it be a faith of love or charity. And therefore faith, in the Word, is compared to night, and love to day — as in the first chapter of Genesis, where the great lights are spoken of, it is said that the greater light, or the sun, which signifies love, should rule the day, and the lesser light, or the moon, which signifies faith, should rule the night (Gen. i. 14, 16); and

so in the prophets (Jer. xxxi. 35; xxxiii. 20: Ps. cxxxvi. 8, 9: Rev. viii. 12).

710. *Come thou and all thy house into the ark.* That this signifies the things that are of the will is therefore evident. In the preceding chapter, where things of the understanding are meant, it is expressed differently, namely: *Thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee* (verse 18). That a house signifies the will and what is of the will, is plain in many places in the Word—as in Jeremiah: *Their houses shall be turned unto others, their fields and their wives together* (vi. 12). Here houses and also fields and wives relate to things which are of the will. Again: *Build ye houses and dwell in them; and plant gardens and eat the fruit of them* (xxix. 5, 28). Here building houses and dwelling in them relates to the will; planting gardens, to the understanding—and so elsewhere. And the house of Jehovah often stands for the church, wherein love is the principal thing. Because a house is the church the house of Judah stands for the celestial church, and the house of Israel for the spiritual church. Hence the mind of the man of the church—wherein are the things of the will and of the understanding, or of charity and faith—is a house.

711. That to come into the ark is to be prepared, has been stated before, at verse 18 of the preceding chapter. But there it signified that he was prepared to be saved as to things of the understanding, which are truths of faith; and here as to things of the will, which are the goods of charity. Unless a man is prepared, that is, furnished with truths and goods, he can by no means be regenerated, still less endure temptations. For the evil spirits who are with him at such a time excite his falsities and evils; and if truths and goods are not present, to which they may be turned by the Lord, and by which they may be dispersed, he succumbs. The truths and goods are remains, which are laid up by the Lord for such uses.

712. *For thee have I seen just in this generation.* That this signifies that he had good, whereby he might be regenerated, was stated and shown at the ninth verse of the preceding chapter. In that place just signifies good of charity; and upright, truth of charity. It is there said "generations," because things of the understanding are treated of; and here, "generation," because things of the will are treated of. For the will contains in itself the things of the understanding, not the understanding those of the will.

713. Verse 2. *Of every clean beast thou shalt take to thee seven, seven, the man and his wife; and of the beast that is not clean, two, the man and his wife.* By every clean beast are signified affections for good; by seven is signified that they are holy; by man and wife, that the truths were conjoined with goods. By the beast not clean are signified evil affections; by two, that they are relatively profane; by man and wife, falsities conjoined with evils.

714. That affections for good are signified by every clean beast is evident from what has been said and shown before respecting beasts (n. 45, 46, 142, 143, 246). The reason why affections are thus signified is, that man in himself, and regarded in his proprium, is nothing but a beast. He has very similar senses, appetites, desires; and all his affections are very similar. His good, yea, even his best loves are very similar — as the love for companions of his own kind, the love for his children, and love for his wife; so that they do not at all differ. But his being man, and more than beast, consists in his having an interior life, which beasts never have or can have. This life is the life of faith and love from the Lord. And if this life were not within, in everything that he has in common with beasts, he would not be anything else. Take only one example, love toward companions — if he should love them only for the sake of himself, and there were nothing more heavenly or divine in his love, he could not from that be called a man, because it is the same with beasts. And so with all

the rest. If therefore there were not the life of love from the Lord in his will, and the life of faith from the Lord in his understanding, he would not be a man. By virtue of the life which he has from the Lord he lives after death; because the Lord adjoins him to Himself. And thus he can be in His heaven with the angels, and live to eternity. And though a man lives as a wild beast, and loves nothing whatever but himself and what regards himself, yet, so great is the Lord's mercy — for it is Divine and Infinite — that He does not leave him, but continually breathes into him His own life, through the angels. And even if he receives it no otherwise, it still effects that he is able to think, to reflect, to understand whether a thing be good or evil — in relation to what is moral, civil, worldly, and corporeal — and therefore whether it is true or false.

715. As the most ancient people knew, and when they were in self-humiliation acknowledged, that they were nothing but beasts and wild beasts, and that they had it from the Lord alone that they were men, therefore whatever pertained to themselves they not only likened to but called beasts and birds; things of the will they compared to beasts, and called beasts; and things of the understanding they compared to and called birds. But they distinguished between good affections and evil affections. Good affections they compared to lambs, sheep, kids, she-goats, he-goats, rams, heifers, oxen — for the reason that they were good and gentle, and serviceable to life, since they could be eaten, and their skins and wool could furnish clothing. These are the principal clean beasts. But those that are evil and fierce, and not serviceable to life, are unclean beasts.

716. That holy things are signified by seven is evident from what has been said before respecting the seventh day, or the sabbath (n. 84–87), namely, that the Lord is the seventh day; and that from Him every celestial church, or celestial man, is a seventh day, and indeed the celestial itself, which is most holy because it is from the Lord alone.

For that reason in the Word seven signifies what is holy; and in fact, as here, in the internal sense partakes not at all of the idea of number. For they who are in the internal sense, as angels and angelic spirits are, do not even know what number is, and so not what seven is. It is not meant here, then, that seven pairs were to be taken of all the clean beasts; or that there was so much of good in proportion to evil as seven to two; but that the things of the will with which this man of the church was furnished were goods, which are holy, whereby he could be regener-
2 ated, as was said above. That seven signifies what is holy, or holy things, may be evident from the rituals in the representative church, wherein the number seven so frequently occurs. For example, they were to sprinkle of the blood and the oil seven times, as related in Leviticus: *Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them; and he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels . . . to sanctify them* (viii. 10, 11). Here seven times would be entirely without significance if what is holy were not thus represented. And in another place: When Aaron came into the holy place it was commanded—*He shall take of the blood of the bullock and sprinkle with his finger upon the faces of the mercy-seat toward the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.* And so at the altar: *He shall sprinkle of the blood upon it with his finger seven times, and cleanse it and sanctify it* (Lev. xvi. 14, 19). The particulars here, each and all, signify the Lord Himself, and therefore the holy of love; that is to say, the blood, the mercy-seat, and also the altar, and the east, toward which the blood was to
3 be sprinkled, and therefore also seven. And likewise in the sacrifices, of which in Leviticus: *If a soul shall sin through error . . . and if the anointed priest shall sin so as to bring guilt on the people . . . he shall slay the bullock before Jehovah . . . and the priest shall dip his finger in the blood,*

and sprinkle of the blood seven times before Jehovah, toward the veil of the sanctuary (iv. 2, 3, 6). Here in like manner seven signifies what is holy; for it is predicated of expiation, which is of the Lord alone, and thus is predicated of the Lord. Similar rites were also instituted in respect to the cleansing of leprosy — of which in Leviticus: Of the blood of the bird, with cedar wood, and scarlet, and hyssop *the priest shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall make him clean.* In like manner he was to sprinkle of the oil that was upon the palm of his left hand *seven times before Jehovah.* . . . And so in a house where there was leprosy, he was to take cedar wood and hyssop and scarlet and with the blood of the bird *sprinkle seven times* (xiv. 6, 7, 27, 51). Here any one may see that there is nothing at all in the cedar-wood, the scarlet, the oil, the blood of a bird, nor yet in seven, except from the fact that they are representative of holy things. Take away from them what is holy, and all that remains is dead, or profanely idolatrous. But when they signify holy things there is Divine worship therein, which is internal, and is only represented by the externals. The Jews could not indeed know what these things signified; nor does any one at the present day know what was signified by the cedar wood, the hyssop, the scarlet, and the bird. But if they had only been willing to think that holy things were involved which they did not know, and so had worshipped the Lord, or the Messiah Who was to come, Who would heal them of their leprosy — that is, of their profanation of holy things — they might have been saved. For they who so think and believe are immediately instructed in the other life, if they desire, as to what each and all things represented. And in like manner it was commanded respecting the red heifer: *The priest shall take of her blood with his finger and sprinkle of her blood toward the face of the tent of meeting seven times* (Num. xix. 4). Because the seventh day or sabbath signified the Lord, and from Him

the celestial man, and the celestial itself, the seventh day in the Jewish Church was of all religious observances the most holy; and hence the sabbath of sabbath, in the seventh year (Lev. xxv. 4); and the jubilee that was proclaimed after the seven sabbaths of years, or after seven times seven years (xxv. 8, 9). That in the highest sense seven signifies the Lord, and hence the holy of love, may be evident also from the golden candlestick and its seven lamps (of which in Exod. xxv. 31–33, 37; xxxvii. 17–19, 23: Num. viii. 2, 3: Zech. iv. 2) of which it is thus written by John: *Seven golden candlesticks; and in the midst of the seven candlesticks One like unto the Son of Man* (Apoc. i. 12, 13). It very clearly appears in this passage that the candlestick with the seven lamps signifies the Lord, and that the lamps are the holy things of love, or celestial things; and for that reason they were seven. And again: *Out of the throne went forth . . . seven torches of fire, burning before the throne, which are the seven spirits of God* (Apoc. iv. 5). Here the seven torches which went forth out of the throne of the Lord are the seven lights. And so when the number seven occurs in the prophets—as in Isaiah: *The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that Jehovah bindeth up the breach of His people* (xxx. 26). Here the seven-fold light, as the light of seven days does not signify seven-fold, but the holy of the love signified by the sun. See also what was said and shown above respecting the number seven (chapter iv. verse 15). From all this again it may be clearly evident that whatever numbers are used in the Word, never mean numbers—as was also shown before (chapter vi. verse 3).

717. It is also evident from all this that the subject here is the things of man's will, or the good and holy things in him, which are predicated of the will. For it is said that he should take of the clean beast by sevens; and so, in the following verse, of the fowl. But in the preceding chapter

(v. 19, 20) it is not said that he should take by sevens, but by twos, or pairs; because there things of the understanding are treated of, which are not holy in themselves, but are holy from love, which is of the will.

718. That by man and wife is signified that the truths were conjoined with goods, is evident from the signification of man as truth, which is of the understanding, and from the signification of wife as good, which is of the will — of which before — and also from the fact that man has not the least of thought, nor the least of affection and action, in which there is not a certain marriage of the understanding and the will. Without a kind of marriage nothing ever exists or is produced. In the very organic forms of man, composite and simple, even in the most simple, there is a passive and an active, which, if they were not coupled as in marriage, like that of man and wife, could not even be there, still less produce anything. So it is in all nature. These perpetual marriages derive their source and origin from the heavenly marriage; and thereby there is impressed upon everything in universal nature, animate and inanimate, an idea of the Lord's kingdom.

719. That evil affections are signified by the beasts not clean is evident from what has been said and shown before, respecting the clean beasts. They are called clean because they are gentle, good, and useful. The unclean — of which there are genera and species — are the contrary, fierce, evil, and not useful. In the Word also they are described as wolves, bears, foxes, swine, and many others; and diverse lusts and evil dispositions are signified by them. As to its being said here that unclean beasts also should be brought into the ark, or evil affections, the truth is that the man of that church is here described as he was, and this by the ark, and so by the things that were in the ark, or that were brought into the ark; that is, the things are described that were in the man before he was regenerated. There were in him the truths and goods with which he was furnished

and gifted by the Lord before regeneration; for without truths and goods no one can ever be regenerated. But here the evils that were in him are spoken of, and are signified by unclean beasts. There are evils in man which must be dispersed while he is being regenerated, that is, which must be loosened and attempered by goods; for no actual and hereditary evil in man can be so dispersed as to be abolished. It still remains implanted; and can only be so far loosened and attempered by goods from the Lord that it does not injure, and does not appear — a hidden truth which has hitherto been unknown. Actual evils are those that are loosened and attempered, and not hereditary evils — which also is a thing unknown.

720. That pairs signify things relatively profane may be evident from the signification of the number two. A pair or two not only signifies marriage — and is, when predicated of the heavenly marriage, a holy number — but it also signifies the same as six. That is to say, as the six days of labor are related to the seventh day of rest, or the holy day, so the number two is related to three; and therefore the third day in the Word is taken for the seventh, and involves almost the same, on account of the Lord's resurrection on the third day. And hence the Lord's coming into the world, and in glory, and every coming of the Lord, is described equally by the seventh and by the third day. For this reason the two days that precede are not holy, but relatively profane. Thus in Hosea: *Come and let us return unto Jehovah, for He hath wounded, and He will heal us; He hath smitten and He will bind us up. After two days will He revive us; on the third day He will raise us up, and we shall live before Him* (vi. 1, 2). And in Zechariah: *It shall come to pass in all the land, saith Jehovah, that two parts therein shall be cut off and die, and the third shall be left therein; and I will bring the third part through the fire, and will refine them as silver is refined* (xiii. 8, 9). And silver was most pure when puri-

fied seven times (Ps. xii. 6). From all which it is plain that as seven does not signify seven, but things that are holy, so by pairs are signified not pairs, but things relatively profane. Thus the meaning is not that the unclean beasts or evil affections of the man were so few as two to seven, in comparison with the clean beasts or goods; for the evils in man are innumerably more than the goods.

721. That by man and wife are signified falsities conjoined with evils is evident from what was said just above. For here man and wife is predicated of the unclean beasts; before it was predicated of the clean; and therefore it there signified truths conjoined with goods, and here falsities conjoined with evils. As is the nature of the subject, such is that of the predicate.

722. Verse 3. *Also of the fowl of the heavens seven, seven, male and female, to keep seed alive upon the face of all the earth.* By "the fowl of the heavens" are signified things of the understanding; by "seven," those which are holy; by "male and female," truths and goods; "to keep seed alive upon the face of all the earth," signifies truths of faith.

723. That the fowl of the heavens signifies things of the understanding has been shown before, and therefore need not be dwelt upon.

724. Likewise, that seven signifies things that are holy, and here holy truths, which are holy from the fact that they come from goods. No truth is holy unless it comes from good. A man may utter many truths from the Word, and thus from memory, but if it be not love or charity that brings them forth, nothing holy can be predicated of them. But if he has love and charity, then he acknowledges and believes, and this from the heart. And so with faith, of which so many say that it alone saves — if there is not love or charity from which faith comes, there is no faith. Love and charity are what make faith holy. The Lord is in love and charity, but not in faith separate from charity. In

faith separate is the man himself, in whom there is nothing but uncleanness. For when faith is separated from love, his own praise, or his own advantage, is the cause that is in his heart, and from which he speaks. This every one may know from his own experience. Whoever tells any one that he loves him, that he prefers him to others, that he acknowledges him as the best of men, and the like, and yet in heart thinks otherwise, does this only with his mouth, and in heart denies and sometimes makes sport of him. And so it is with faith. This has been made very well known to me by much experience. They who in the life of the body have preached the Lord and faith with so much eloquence, together with feigned devoutness, as to astonish their hearers, and have not done it from the heart, in the other life are among those who have the greatest hatred toward the Lord, and who persecute the faithful.

725. That by male and female are signified truths and goods, may be evident from what has been said and shown before, namely that man and male signify truth, and wife and female signify good. But male and female are predicated of things of the understanding, and man and wife, of things of the will — for the reason that marriage is represented by man and wife, and not so much by male and female. For truth can never of itself enter into marriage with good, but good can with truth; because there is no truth which is not produced from good, and so coupled with good. If you withdraw good from truth, nothing whatever remains but words.

726. *To keep seed alive upon the face of all the earth.* That this signifies truths of faith, is evident from the seed's being kept alive by this church. By seed faith is meant. The rest of the descendants of the Most Ancient Church destroyed the celestial and spiritual seed within them, by filthy lusts and dreadful persuasions. But that celestial seed might not perish, they who are called Noah were regenerated, and this by means of spiritual seed. These are

the things which are signified. They are said to be kept alive who receive the Lord's life; because life is in those things only which are of the Lord — as may be evident to every one from this, that there is no life in those things which are not of eternal life, or which do not look to eternal life. Life that is not eternal is not life, but in a brief time perishes. Nor can being be predicated of things that cease to be, but only of those that never cease to be. Thus living and being are within those things only which are of the Lord, or Jehovah; because all being and living, to eternity, is of Him. By eternal life is meant eternal happiness — respecting which, see what was said and shown above (n. 290).

727. Verse 4. *For in yet seven days, I will cause it to rain upon the earth forty days and forty nights; and every existing thing that I have made will I destroy from off the face of the ground.* "In yet seven days" signifies the beginning of temptation; "to rain" signifies temptation; "forty days and nights," the duration of temptation; "I will destroy every existing thing that I have made from off the face of the ground" signifies man's proprium, which is as it were destroyed when he is regenerated. The same words signify also the extinction of those of the Most Ancient Church who destroyed themselves.

728. That "in yet seven days" signifies here the beginning of temptation, is evident from the internal sense of all things mentioned in this verse, in that the temptation of the man called Noah is treated of. It treats in general both of his temptation, and of the total vastation of those who were of the Most Ancient Church and had become such as has been described. Therefore "in yet seven days" signifies not only the beginning of temptation, but also the end of vastation. The reason why these things are signified by "in yet seven days" is that seven is a holy number, as was said and shown before (at verse 2 of this chapter, and in chapter iv. ver. 15, 24, and at n. 84–87).

It signifies the Lord's coming into the world; also His coming into glory; and every coming of the Lord in particular. Every coming of the Lord carries with it that it is a beginning to those who are being regenerated, and the end of those who are being vastated. Thus to the man of this church the Lord's coming was the beginning of temptation; for when man is tempted he begins to become a new man and to be regenerated. And at the same time it was the end of those of the Most Ancient Church who had become such that they could not but perish. Just so when the Lord came into the world — the church at that time was in its last state of vastation, and was then made
2 new. That these things are signified by "in yet seven days" is evident in Daniel: *Seventy weeks are decreed upon thy people, and upon the city of thy holiness, to consummate the transgression, to seal up sins, and to purge away iniquity, and to bring in the justice of the ages, and to seal up vision and prophet, and to anoint the holy of holies. Know therefore and perceive, from the going forth of the word to restore and to build Jerusalem unto Messiah, the Prince, shall be seven weeks* (ix. 24, 25). Here seventy weeks and seven weeks signify the same as seven days, namely, the coming of the Lord. But as here there is a manifest prophecy, the times are still more sacredly and certainly designated by septenary numbers. It is evident then not only that seven thus applied to times signifies the coming of the Lord, but that the beginning also of a new church at that time is signified by the anointing of the holy of holies, and by Jerusalem's being restored and built. And at the same time the last vastation is signified by the words — "Seventy weeks are decreed upon . . . the city of holiness, to consummate the transgression, and to seal
3 up sins." So in other places in the Word; as in Ezekiel, where he says of himself — *I came to them of the captivity at Tel-abib, that sat by the river Chebar . . . and I sat there astonished among them seven days. And it came to*

pass at the end of seven days that the word of Jehovah came unto me (iii. 15, 16). Here also seven days stand for the beginning of vastation; for after seven days, while he sat among those who were in captivity, the word of Jehovah came unto him. Again: *They shall bury Gog, that they may cleanse the land, seven months. . . . At the end of seven months they shall search* (xxxix. 12, 14). Here likewise seven stands for the last limit of vastation and the first of visitation. In Daniel: *The heart of Nebuchadnezzar shall they change from man, and the heart of a beast shall be given unto him, and seven times shall pass over him* (iv. 16, 25, 32). Here also seven stands for the end of vastation, and the beginning of a new man. The 4
seventy years of Babylonish captivity represented the same. Whether the number is seventy or seven it involves the same, be it seven days or seven years, or seven ages which make seventy years. Vastation was represented by the years of captivity, the beginning of a new church by the liberation and the rebuilding of the temple. Similar things were also represented by the service of Jacob with Laban, where these words occur: *I will serve thee seven years for Rachel. . . . And Jacob served seven years for Rachel. . . . And Laban said, Fulfil this week and I will give thee her also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled this week* (Gen. xxix. 18, 20, 27, 28). Here the seven years of service involves the same, and also that after the days of seven years came the marriage, and freedom. This period of seven years was called a week — as also in Daniel. The same was represented too in the command that 5
they should compass the city of Jericho seven times and the wall would fall down; and it is said that *On the seventh day they rose with the dawn and compassed the city after the same manner seven times, and it came to pass at the seventh time the seven priests blew the seven trumpets and the wall fell down* (Josh. vi. 10–20). If these things had

not likewise such a signification, the command that they should compass the city seven times, and that there should be seven priests and seven trumpets, would never have been given. From these and many other passages (as Job ii. 13: Rev. xv. 1, 6, 7; xxi. 9), it may be evident that "in seven days" signifies the beginning of a new church and the end of the old. Here, as it treats both of the man of the church called Noah and his temptation, and of the last posterity of the Most Ancient Church, which destroyed itself, "in yet seven days" can have no other signification than the beginning of Noah's temptation and the end or final devastation and expiration of the Most Ancient Church.

729. That by raining is signified temptation is evident from what was said and shown in the introduction to this chapter, namely, that a flood or inundation of waters, which is here described by rain, signifies not only temptation but also vastation. And it will also appear from what is to be said concerning the flood in the following pages.

730. That by forty days and nights is signified the duration of temptation, may be plainly seen from the Word of the Lord. That forty signifies the duration of temptation comes from the fact that the Lord suffered Himself to be tempted for forty days (as is stated in Matthew iv. 1, 2: Luke iv. 2: Mark i. 13). And as the things instituted in the Jewish and the other representative churches before the coming of the Lord were each and all types of Him, so also were the forty days and nights — in that they represented and signified in general all temptation, and in particular every duration of temptation. And because a man when he is in temptation is in vastation as to all things that are of his own, and of the body — for the things that are his own and of the body must die, and through combats and temptations, before he is born again, a new man, or is made spiritual and heavenly — for this reason also forty days and nights signify the duration of vastation. So likewise here where the subject is both the temptation of the

man of the new church, called Noah, and the devastation of the antediluvians. That the number forty signifies the 2
duration both of temptation and vastation, whether greater or less, is evident in Ezekiel: *Thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah forty days, each day for a year have I appointed it unto thee* (iv. 6). Forty stands here for the duration of the vastation of the Jewish Church, and also for a representation of the Lord's temptation; for it is said that he should "bear the iniquity of the house of Judah." Again: *I will make the land of Egypt wastes, a waste of desolation. . . . No foot of man shall pass through it, nor foot of beast shall pass through it, and it shall not be inhabited forty years. And I will make the land of Egypt a desolation in the midst of the desolate lands, and her cities in the midst of the cities that are laid waste shall be a solitude forty years* (xxix. 10–12). Here also forty stands for the duration of vastation and desolation; and in the internal sense forty years are not meant, but only, in general, the desolation of faith, whether within a less or greater time. In John: *The court that is within the temple cast out and measure it not; for it hath been given unto the nations, which shall tread the holy city under foot forty and two months* (Apoc. xi. 2). And again: *There was given unto* 3
the beast a mouth speaking great things, and blasphemies; and there was given unto him power to do, forty and two months (xiii. 5). Here forty stands for the duration of vastation; for any one may know that forty-two months of time is not meant. But it is said here forty-two — which has the same signification as forty — from this origin — that seven days signify the end of vastation, and a new beginning, and six days signify labor, from the six days of labor or combat. Seven are therefore multiplied by six, and thence arises the number forty-two, signifying the duration of the vastation and the duration of the temptation, or the labor and combat, of the man who is to be regenerated —

in which there is holiness. But, as is evident from these passages in the Apocalypse, the round number forty was
4 taken for the not so round number forty-two. That the Israelitish people were led about for forty years in the wilderness before they were brought into the land of Canaan, in like manner represented and signified the duration of temptation, and also the duration of vastation; the duration of temptation, by their being afterward brought into the holy land; the duration of vastation by the fact that all above the age of twenty years, who went out of Egypt, except Joshua and Caleb, died in the wilderness (Num. xiv. 33–35; xxxii. 8–14). The things against which they so often murmured signify temptations, and the plagues and destruction that so frequently came upon them vastations. That these signify temptations and vastations, will be shown, by the Divine mercy of the Lord in that place. Of these things it is written in Moses: *Thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, to afflict thee, to tempt thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no* (Deut. viii. 2, 3, 16). That Moses was forty days and forty nights upon mount Sinai likewise signifies the duration of temptation, or the Lord's temptation; as is evident from his abiding in the mount forty days and forty nights, neither eating bread nor drinking water, supplicating for the people that they might not be destroyed (Deut. ix. 9, 11, 18, 25 to the end; x. 10).
5 The reason why forty days signify the duration of temptation is, as was said, that the Lord suffered Himself to be tempted of the devil forty days. And therefore, since all things were representative of the Lord, when the idea of temptations was with angels, that idea was represented in the world of spirits by such things as are in the world — as is the case with all angelic ideas while they pass down into the world of spirits, they being presented representatively. And so the idea of temptation was presented by the num-

ber forty because the Lord would be tempted forty days. With the Lord, and consequently with the angelic heaven, it is the same whether a thing be present or to come. What is to come is present, or what is to be done is done. From this was the representation of temptations, as also of vastations, in the representative church, by forty. But these things cannot yet be very well comprehended, because the influx of the angelic heaven into the world of spirits and its nature is not known.

731. *Every existing thing that I have made, will I destroy from off the face of the ground.* That this signifies man's proprium, which is as if destroyed when it is vivified, is evident from what has been said before respecting proprium. Man's proprium is all evil and falsity. So long as this continues the man is dead; but when he comes into temptations it is broken up, that is, loosened and tempered by truths and goods from the Lord, and thus is vivified and appears as if it were not present. That it does not appear and is no longer hurtful, is signified by destroyed; and yet it is not destroyed, but remains. It is almost as with black and white, which when variously modified by the rays of light, are turned into beautiful colors — such as blue, yellow, and purple — whereby, according to their arrangement are presented lovely and agreeable tints, as in flowers, yet remaining radically and fundamentally black and white. But as here at the same time the final vastation of those who were of the Most Ancient Church is treated of, by "I will destroy every existing thing that I have made, from off the face of the ground," are signified those who perished — as likewise in the following verse (23). The "existing thing that I have made" is all that, or every man, in which there was heavenly seed, or who was of the church; and therefore, both here and in the following verse, "ground" is mentioned, which signifies the man of the church in whom good and truth have been implanted. This seed, in those called Noah — evils and falsities being,

as was said, dissipated — gradually grew up; but with the antediluvians who perished it was extinguished by tares.

732. Verse 5. *And Noah did according unto all that Jehovah commanded him.* This signifies as before, that thus it came to pass. Compare the preceding chapter, verse 22, where it is said twice that Noah did, here only once; and there is said God, but here Jehovah. The reason is that there things of the understanding are treated of, and here those of the will. Things of the understanding look upon those of the will as different and distinct from themselves; but things of the will regard those of the understanding as united or as one with them; for the understanding is from the will. This is why it is there twice said he did, and here only once; and that there is said God and here Jehovah.

733. Verse 6. *And Noah was a son of six hundred years, and the flood of waters was upon the earth.* That "Noah was a son of six hundred years," signifies his first state of temptation; "the flood of waters was upon the earth" signifies the beginning of temptation.

734. In the preceding chapter (ver. 13 to the end) the truths of the understanding are treated of, in which the man of the church called Noah was instructed by the Lord before he was regenerated; and then in this chapter (ver. 1–5) the goods of the will are treated of, with which also he was endowed by the Lord. As here both are treated of, it appears like a repetition. But now in verses 6 to 11 his temptation is treated of, and here of the first state, and so of the beginning of temptation; and, as every one can see, a repetition occurs again. For it is said in this verse that "Noah was a son of six hundred years" when the flood came upon the earth; and in the eleventh verse that it was "in the six hundredth year of his life, in the second month, in the seventeenth day of the month." And so in the seventh verse it is said that Noah went into the ark with his sons and their wives, and likewise in the thirteenth

verse. Again it is said in the eighth and ninth verses that the beasts went in unto Noah into the ark; and also in verses 14 to 16. From which it is evident that here too there is a repetition of what was said before. Those who abide in the sense of the letter alone cannot know but that it is a matter of history thus repeated. But here as elsewhere there is not the least word that is superfluous and vain; for it is the Word of the Lord. There is therefore no repetition, except with another signification. And here in fact, as before, the signification is that it is the first temptation, which is temptation as to things of his understanding; but afterward it is his temptation as to things of the will. These temptations follow one after the other with him who is to be regenerated. For, to be tempted as to things of the understanding is quite another thing from being tempted as to what is of the will. Temptation as to things of the understanding is light; but temptation as to things of the will is severe.

735. The reason why temptation as to things of the understanding, or as to the falsities in a man, is light, is, that man is in the fallacies of the senses, and the fallacies of the senses are such that they cannot but enter, and are therefore also easily dispelled. Thus it is with all who abide in the sense of the letter of the Word where it speaks according to the apprehension of man, and therefore according to the fallacies of his senses. If they simply have faith in these things because it is the Word of the Lord, though they are in fallacies yet they easily suffer themselves to be instructed. As for example — a man who believes that the Lord is angry and punishes and does evil to the wicked, as he has derived this belief from the sense of the letter, can easily be informed what the real truth is. And so if one simply believes that he can do good of himself, and that if of himself he is good he will receive reward in the other life, he also can easily be instructed that the good which he does is from the Lord, and the Lord out of mercy

gives the reward gratuitously. And therefore when such come into temptation as to matters of the understanding, or as to such fallacies, they can be only lightly tempted. And this is the first temptation — and hardly appears as temptation — which is now treated of. But it is otherwise with those who do not in simplicity of heart believe the Word, but confirm themselves in fallacies and falsities because they favor their lusts; and who impelled by this motive bring together many reasonings from themselves and from what they know, and afterward confirm the same by the Word, and thus impress upon themselves and persuade themselves that what is false is true.

736. As regards Noah, or the man of this new church, he was of such character that he believed in simplicity what he had from the Most Ancient Church, which were matters of doctrine, collected and reduced to some doctrinal form by those who were called Enoch. And he was of an entirely different genius from the antediluvians who perished, called Nephilim, who immersed the doctrinal truths of faith in their abominable lusts, and so seized upon dreadful persuasions, from which they would not recede, however instructed by others and shown that they were false. There are at this day also men of the one genius, or nature; and men of the other. Those of the one may easily be regenerated, but those of the other with difficulty.

737. *Noah was a son of six hundred years.* That this signifies his first state of temptation is evident because here and as far as to Heber in the eleventh chapter, numbers and periods of years and names mean nothing else than things; just as do also the ages and all the names in chapter V. That six hundred years here signify the first state of temptation, may be evident from the dominant numbers in six hundred, which are ten and six, twice multiplied into themselves. A greater or less number from the same factors changes nothing. As regards the number ten, it has been shown already (at chap. VI. ver. 3) that it sig-

nifies remains; and that six here signifies labor and combat is evident from many passages in the Word. For the case is this: in what has gone before the subject is his preparation for temptation, how that he was furnished by the Lord with truths of the understanding and goods of the will. These truths and goods are remains, which are not brought out so as to be recognized until the man is being regenerated. In the case of those who are being regenerated through temptations, the remains in a man are for the angels that are with him, who draw out from them the things wherewith they defend the man against the evil spirits who excite the falsities in him, and thus assail him. As the remains are signified by ten and the combats by six, for this reason the years are said to be six hundred, in which the dominant numbers are ten and six, and signify a state of temptation. As regards the number six in par- 2
ticular, that it signifies combat is evident from the first chapter of Genesis, where the six days are described in which man was regenerated, before he became celestial, and in which there was continual combat, but on the seventh day, rest. It is for this reason that there are six days of labor and the seventh is the sabbath, which signifies rest. And hence it is that a Hebrew servant served six years, and the seventh year was free (Exod. xxi. 2: Deut. xv. 12: Jer. xxxiv. 14); also that six years they sowed the land and gathered in the fruits thereof, but the seventh year omitted to sow it (Exod. xxiii. 10–12), and dealt in like manner with the vineyard; and that in the seventh year was "a sabbath of sabbath unto the land, a sabbath of Jehovah" (Lev. xxv. 3, 4). As six signifies labor and combat, it also signifies the dispersion of falsities — in Ezekiel: *Behold six men came from the way of the upper gate, which looketh toward the north, and every one had his weapon of dispersion in his hand* (ix. 2); and again, against Gog: *I will make thee to turn again, and will make thee a sixth, and will cause thee to come up*

from the sides of the north (xxxix. 2). Here six, and to reduce to a sixth, stand for dispersion; the north, for falsities; Gog, for those who derive matters of doctrine from things external, whereby they destroy internal worship. In Job: *In six troubles He shall deliver thee, yea, in the seventh there shall no evil touch thee* (v. 19) — meaning
3 the combat of temptations. But six occurs in the Word where it does not signify labor, combat, or the dispersion of falsities, but the holy of faith — because of its relation to twelve, which signifies faith and all things of faith, in one complex; and to three, which signifies the holy; whence is the real derivation of the number six. Thus in Ezekiel (chap. xl. ver. 5), where the reed of the man, with which he measured the holy city of Israel, was six cubits; and in other places. The reason of this derivation is that the holy of faith is in the combats of temptation, and that the six days of labor and combat look to the holy seventh day.

738. Noah is here called "a son of six hundred years" because a son signifies truth of the understanding, as has been shown before. But he is not called a son in the eleventh verse, because there his temptation as to things of the will is treated of.

739. That by the flood of waters is signified the beginning of temptation is evident from the temptation as to things of the understanding being here treated of, which temptation precedes, and, as was said, is light; and for that reason it is called a flood of waters, and not simply a flood as in the seventeenth verse. For waters signify especially the spiritual things of man, the intellectual things of faith, and the opposites of these, which are falsities — as may be confirmed by very many passages from the Word.
2 That a flood or inundation of waters signifies temptation, is evident from what was shown in the introduction to this chapter. So also in Ezekiel: *Thus saith the Lord Jehovih, I will make a stormy wind to break through in My fury,*

and an inundating rain shall there be in Mine anger, and hail stones in wrath, unto the consummation, that I may destroy the wall that ye have daubed with what is unfit (xiii. 13, 14). Here a stormy wind and an inundating rain stand for the desolation of falsities; the wall daubed with what is unfit stands for fiction appearing as truth. In Isaiah: Jehovah God is *a protection from inundation, a shadow from the heat, for the breath of the violent is as an inundation against the wall* (xxv. 4). An inundation here stands for temptation as to things of the understanding, and is distinguished from temptation as to things of the will, which is called heat. Again: *Behold the Lord hath a mighty and* 3 *strong one, as an inundation of hail, a destroying storm, as an inundation of mighty waters, overflowing* (xxviii. 2) — where degrees of temptation are described. And again: *When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, and the flame shall not kindle upon thee* (xliii. 2). Waters and rivers here stand for falsities and fantasies, fire and flame for evils and lusts. In David: *For this shall every one that is holy pray unto thee at a time of finding; so that in the inundation of many waters they shall not reach unto him. Thou art my hiding place; thou wilt preserve me from trouble* (Ps. xxxii. 6, 7) — where the inundation of waters stands for temptation, which is also called a flood. In the same: *Jehovah sitteth at the flood; yea, Jehovah sitteth King for ever* (Ps. xxix. 10). From these passages, and from what was premised at the beginning of this chapter, it is plain that a flood or inundation of waters signifies nothing else than temptations and vastations, although described historically, after the manner of the most ancient people.

740. Verse 7. *And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.* "Noah went . . . into the ark, from before the waters of the flood" signifies that he

was protected in temptation; by "sons" are signified truths, as before; by "wife," goods; by "sons' wives," truths conjoined to goods.

741. *Noah went . . . into the ark from before the waters of the flood.* That this signifies that he was protected may be evident to every one. Temptations are nothing else than combats of evil spirits with the angels who are with a man. Evil spirits call up all the wrong doings of a man and even the thoughts which he has had from infancy, thus both his evils and falsities, and condemn him — than which nothing is more enjoyable to them. The very enjoyment of their life consists in this. But through angels the Lord guards the man, and restrains the evil spirits and genii from ranging beyond bounds, and inundating the man beyond what he is able to bear.

742. That by sons are signified truths, by wife goods, and by sons' wives truths conjoined to goods, has been explained before at the eighteenth verse of the preceding chapter, where the same words occur. By truths and goods, though here called sons and wives, those are meant which were in the man called Noah, by means of which he was protected. Such is the most ancient style of the Word, connected in the manner of history, but involving heavenly arcana.

743. Verses 8, 9. *Of the clean beast, and of the beast that is not clean, and of the fowl, and of everything that creepeth upon the ground, there went in two, two, unto Noah into the ark, male and female, as God commanded Noah.* By "the clean beast" affections for good are signified as before; by "the beast that is not clean," lusts; by "the fowl," in general, thoughts; by "everything that creepeth upon the ground," the sensual and its every pleasure; "two, two" signify things corresponding; that they "went into the ark" signifies that they were protected; "male and female" signify, as before, truth and good; "as God commanded Noah" signifies that so it came to pass.

744. That affections for good are signified by "the clean beast" has been stated and explained before, at the second verse of this chapter, and so need not be dwelt upon — as also that lusts or evil affections are signified by "the beast not clean."

745. That by "the fowl," in general, thoughts are signified, may be seen from what has been said before of fowls — that they signify things of the understanding, or things rational. But there they were called "fowls of the heavens," and here only "the fowl"; and therefore they signify thoughts in general. For there are many kinds of fowls, both clean and unclean, which are distinguished in the fourteenth verse into the "fowl," the "bird," and the "winged thing." The clean are thoughts of truth, the unclean are false thoughts — of which by the Divine mercy of the Lord hereafter.

746. *Everything that creepeth upon the ground.* That this signifies the sensual and its every pleasure, has also been said and shown before. The most ancient people compared and likened the sensuals of man, and his sensual pleasures, to reptiles and creeping things, and even called them so, because they are the outermost things, and as it were creep on the surface of a man, and must not be permitted to raise themselves higher.

747. That "two, two" signify things that correspond, any one may see from their being pairs; they cannot be pairs unless they correspond to each other, as do goods and truths, and evils and falsities. For there is in all things a semblance of marriage, or a coupling, as of truths with goods, and evils with falsities — because there is a marriage of the understanding with the will, or of things of the understanding with those of the will. And indeed everything has its marriage or its coupling, without which it could not subsist.

748. That their going into the ark signifies that they

were protected, was stated before at the seventh verse, where it is said of Noah and his sons and their wives.

749. That "male and female" signify truth and good, may be seen from what has been said before, at verses 2 and 3 of this chapter, where "male and female" are predicated of fowls, and "man and wife" of beasts. The reason was also then stated, namely, that there is a marriage of things of the will with those of the understanding, and not so much of things of the understanding, in themselves regarded, with those of the will. The former are related as man and wife, the latter as male and female. And because the subject here, as already stated, is the temptation of that man as to the things of his understanding, it is said "male and female," and combat or temptation is meant as to things of the understanding.

750. *As God commanded Noah.* That this signifies that it thus came to pass, has been shown at verse 22 of the preceding chapter, and in this chapter at verse 5.

751. As the subject here is the temptation of the man of the new church called Noah, and few if any know the nature of temptations — because at this day there are few who undergo such temptations, and those who do undergo them know not but that it is something inherent in themselves which thus suffers — the subject shall be briefly explained. There are evil spirits who, as has been said, in times of temptation call up a man's falsities and evils, and indeed out of his memory whatever he has thought and done from his infancy. Evil spirits do this with such shrewdness and malignity as cannot be described. But the angels with the man draw out his goods and truths, and thus defend him. This conflict is what is felt and perceived by the man, and causes pain and remorse of conscience.
2 There are two kinds of temptations, one as to things of the understanding, the other as to those of the will. When a man is tempted as to things of the understanding, evil spirits call up only his evil deeds that he has done — which

are signified here by the unclean beasts — and accuse and condemn him; they do indeed also call up his good deeds — signified here by the clean beasts — but pervert them in a thousand ways. At the same time they call up what he has thought — here signified by the fowl — and such things too as are signified by "everything that creepeth upon the ground." But this temptation is light, and is perceived 3 only by the recalling of such things to mind and a certain anxiety therefrom. But when a man is tempted as to things of the will, his thoughts and doings are not so much called up, but there are evil genii — as evil spirits of this kind may be called — who inflame him with their lusts and the filthy loves with which he is imbued, and thus fight through the man's own lusts — which they do so maliciously and secretly that it could not be believed to be from them. For in a moment they pour themselves into the life of his lusts, and almost instantly invert and change an affection for good and truth into an affection for evil and falsity, so that the man cannot know but it is done of his own self and comes forth of his own will. This temptation is most severe, and is perceived as an inward grief and tormenting fire. Of this more will be said hereafter. That such is the case has been given me to perceive and know by manifold experience; and also when and how the evil spirits or genii were rushing in and inundating, and who and whence they were — which experience, by the Divine mercy of the Lord, will be spoken of in particular hereafter.

752. Verse 10. *And it came to pass after the seven days, and the waters of the flood were upon the earth.* This signifies, as before, the beginning of temptation.

753. That by seven days is signified the beginning of temptation, was shown above, at the fourth verse. And it has reference to what has gone before, namely, that this temptation, which was of the things of his understanding, was the beginning of temptation, or the first temptation; and is the conclusion, thus expressed. And because this

first temptation was as to things of the understanding, it is described by "the waters of the flood," as above, at the seventh verse; and by "the flood of waters" at the sixth verse — which properly signify such temptation, as was there shown.

754. Verse 11. *In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up, and the flood-gates of heaven were opened.* By "the six hundredth year, the second month, and the seventeenth day" is signified another state of temptation; "all the fountains of the great deep were broken up" signifies the extreme of temptation as to things of the will; "the flood-gates of heaven were opened" signifies the extreme of temptation as to things of the understanding.

755. That by "the six hundredth year, the second month, and seventeenth day" is signified another state of temptation, follows from what has hitherto been said; for from the sixth verse to this eleventh verse the first state of temptation is treated of, which was temptation as to things of his understanding. And that now another state is treated of, namely, as to things of the will, is the reason why his age is told again. It was said before that he was "a son of six hundred years," and here that the flood came "in the six hundredth year of his life, in the second month, and in the seventeenth day." No one could suppose that by the years of Noah's age, of which the years, months, and days are specified, a state of temptation as to things of the will is meant. But, as has been said, such was the manner of speech and of writing among the most ancient people; and especially were they delighted in being able to specify times and names and thereby construct a narrative similar to act-
2 ual history. In this their wisdom consisted. Now it has been shown above, at the sixth verse, that the six hundred years signify nothing else than the first state of temptation, and so do the six hundred years here; but in order that

another state of temptation might be signified, months and days are added; and indeed two months or "in the second month," which signifies combat itself — as may be evident from the signification of the number two in the second verse of this chapter, where it is shown that it signifies the same as six, that is, labor and combat, and also dispersion. But the number seventeen signifies both the beginning of temptation and the end of temptation, because it is composed of the numbers seven and ten. When this number signifies the beginning of temptation it involves the days up to seven, or a week of seven days; and that this signifies the beginning of temptation has been shown above, at the fourth verse of this chapter. But when it signifies the end of temptation — as at verse 4 of chapter viii. — then seven is a holy number; to which ten, which signifies remains, is adjoined, for without remains man cannot be regenerated. That the number seventeen signifies the begin- 3
ning of temptation is evident in Jeremiah, when he was commanded to buy a field from Hanamel his uncle's son, which was in Anathoth; and he weighed him the money, seventeen shekels of silver (xxxii. 9). That this number also signifies their Babylonish captivity, which represents the temptation of the faithful and the devastation of the unfaithful, and so the beginning of temptation and at the same time the end of temptation, or liberation, may be evident from what follows in the same chapter — the captivity in the thirty-sixth verse, and the liberation in the thirty-seventh and following verses. No such number would have appeared in the prophecy if it had not, like all the other words, involved a hidden meaning. That seventeen signi- 4
fies the beginning of temptation, may also be evident from the age of Joseph, who was "a son of seventeen years" when he was sent to his brothers and sold into Egypt (Gen. xxxvii. 2). His being sold into Egypt has a similar signification, as will be shown, by the Divine mercy of the Lord, in the explanation of that chapter. There the historical

events are representative, which actually took place as described; but here are composed historical incidents, significative, which did not take place as described in the sense of the letter. And yet those equally with these involve arcana of heaven, and that as to each particular word. It cannot but appear strange that this is so, because where any historical fact or statement is presented, the mind is held in the letter and cannot release itself from it, and so thinks that nothing else is signified and represented. But that there is an internal sense in which the life of the Word resides — and not in the letter, which without the internal sense is dead — may be evident to every intelligent man. Without the internal sense how does any historical statement in the Word differ from history as told by any profane writer? And then, of what use would it be to know the age of Noah, and the month and day when the flood took place, if it did not involve a heavenly arcanum? And who cannot see that "all the fountains of the great deep were broken up, and the flood-gates of heaven were opened" is a prophetical mode of expression? — not to mention other like considerations.

756. That "all the fountains of the great deep were broken up" signifies the extreme of temptation as to things of the will, may be evident from what has been said just above respecting temptations, that they are of two kinds, one as to things of the understanding, the other as to things of the will, and that the latter relatively to the former is severe; and it may be evident likewise from the fact that up to this point temptation as to things of the understanding has been treated of. It is evident also from the signification of "the deep" — namely, lusts and the falsities from them, as before at n. 18 — and also from the following passages in the Word. In Ezekiel: *Thus saith the Lord Jehovih, When I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the deep upon thee, and many waters shall cover thee* (xxvi. 19)—

where the deep and many waters denote the extreme of temptation. In Jonah: *The waters compassed me about, even to the soul; the deep was round about me* (ii. 5) — where likewise the waters and the deep stand for the extreme of temptation. In David: *Deep calleth unto deep at the noise of Thy water-spouts; all Thy breakers and all Thy waves are over me* (Ps. xlii. 7) — where also the deep manifestly stands for the extreme of temptation. Again: *He rebuked the Red Sea also, and it was dried up; and He made them to go through the deeps as in the wilderness, and He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy, and the waters covered their adversaries* (Ps. cxi. 9–11) — where the deep stands for the temptations in the wilderness. In ancient 2
times hell was meant by the deep; and fantasies and persuasions of falsity were likened to waters and rivers, as also to a smoke out of the deep. And the hells of some appear so, that is as deeps and as seas — of which by the Divine mercy of the Lord hereafter. From thence come the evil spirits that devastate, and also those that tempt man; and their fantasies that they pour in, and the lusts with which they inflame a man, are as inundations and exhalations therefrom. For, as was said, through evil spirits man is conjoined with hell, and through angels with heaven. And therefore when it is said that "all the fountains of the deep were broken up" such things are signified. That hell is called the deep and that the foul emanations therefrom are called rivers, is evident in Ezekiel: *Thus saith the Lord Jehovih; In the day when he went down into hell I caused a mourning, I covered the deep above him, and I restrained the rivers thereof, and the great waters were stayed* (xxxi. 15). Hell is also called the deep [or abyss] in John (Apoc. ix. 1, 2, 11; xi. 7; xvii. 8; xx. 1, 3).

757. *The flood-gates of heaven were opened.* That this signifies the extreme of temptation as to things of the understanding, is also evident from the above. Temptation

as to things of the will, or lusts, can by no means be separated from temptation as to things of the understanding. If separated there would be no temptation, but inundation — such as there is with those who live in the fires of lusts, in which they, like infernal spirits, feel the enjoyments of their life. They are called the flood-gates of heaven from the inundation of falsities or reasonings — concerning which also in Isaiah: *He who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the flood-gates on high are opened, and the foundations of the earth do shake* (xxiv. 18).

758. Verse 12. *And the heavy rain was upon the earth forty days and forty nights.* This signifies that the temptation continued. "Heavy rain" is temptation, "forty days and forty nights" its duration.

759. That "the heavy rain" here is temptation may be evident from what has been said and shown above, respecting a flood and inundation; and also from the signification of "the fountains of the deep were broken up" and "the flood-gates of heaven were opened," as temptations.

760. That the "forty days and forty nights" signify its duration, was shown above — at verse 4. By forty, as was said, is signified every duration of temptation, whether greater or less, and indeed severe temptation, which is of things of the will. For, by continual sensuous pleasures and by the loves of self and the world, consequently by lusts, which are the going forth of those loves, man has acquired a life for himself of such sort that his life is nothing but a life of such things. This life cannot accord at all with heavenly life. For no one can love worldly and at the same time heavenly things. To love worldly things is to look downward; to love heavenly things is to look upward. Much less can any one love himself and at the same time the neighbor, and still less the Lord. He who loves himself hates all that do not render him service; so that

the man who loves himself is very far from heavenly love and charity, which is to love the neighbor more than one's self, and the Lord above all things. From this it is evident how far removed the life of man is from heavenly life. And for that reason he is regenerated by the Lord, by means of temptations, and so turned as to bring him into agreement. This is why such temptation is severe, for it touches a man's very life, assailing, destroying, and transforming it, and is therefore described by the words — "The fountains of the deep were broken up, and the flood-gates of heaven were opened."

761. That spiritual temptation in man is a combat of the evil spirits with the angels who are with him, and that this combat is commonly felt in his conscience, has been stated before ; of which combat this also should be known, that angels continually protect man and avert the evils which evil spirits endeavor to do to him. They even protect what is false and evil in a man, for they know very well whence his falsities and evils come — namely, from evil spirits and genii. Man does not produce anything false and evil from himself. But it is the evil spirits with him who produce it, and at the same time make the man believe that he does it of himself. Such is their malignity. And still more, at the moment when they are infusing and compelling this belief, they accuse and condemn him — as I can confirm from many experiences. The man who has not faith in the Lord cannot be enlightened so as not to believe that he does evil of himself, and he therefore appropriates the evil to himself and becomes like the evil spirits that are with him. Thus it is with man. As the angels know this, in the temptations of regeneration they protect also the falsities and evils of a man. Otherwise he would succumb. For there is nothing in a man but evil and falsity therefrom, so that he is a mere assemblage and compound of evils and their falsities.

762. But spiritual temptations are little known at this

day. Nor are they permitted to such a degree as formerly, because man is not in real faith, and would therefore be overcome. In place of these temptations there are others, such as misfortunes, griefs, and anxieties, arising from natural and bodily causes, and also sicknesses and diseases of the body; which in a measure subdue and break up the life of a man's sensuous pleasures and lusts, and determine and elevate his thoughts to interior and religious subjects. But these are not spiritual temptations, which are experienced by those only who have received from the Lord a conscience of truth and good. Conscience is itself the plane of temptations, wherein they operate.

763. Thus far temptations have been treated of, and now follows the end of temptation, which was that a new church might arise.

764. Verse 13. *In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.* That they "entered into the ark" signifies here, as before, that they were saved; "Noah" signifies what was of the church; "Shem, Ham, and Japheth," what was of the churches derived therefrom; "the sons of Noah" doctrinal teachings; "the three wives of his sons, with them," the churches themselves from the doctrines.

765. Thus far, as was said, the temptation of the man of the church called Noah has been treated of — first, his temptation as to things of the understanding, which are truths of faith (ver. 6–10); and then his temptation as to things of the will, which look to the goods of charity (ver. 11, 12). The end of the temptations was, that a man of the church or a new church might be born again therefrom, the Most Ancient Church having perished. This church, as said before, was of a different character from that of the Most Ancient Church; that is to say, it was spiritual — the characteristic of which is that man is born again by means of doctrinal truths of faith, which having been im-

planted, a conscience is then insinuated into him, that he may not act against the truth and good of faith. And in this way he is gifted with charity, which governs his conscience from which he is thus beginning to act. From this it may be evident what a spiritual man is — that he is not one who believes faith without charity to be saving, but who makes charity the essential of faith and acts from it. That such a man or such a church might arise was the end, and therefore that church itself is now treated of. That the church is now treated of may be evident also from the repetition, as it were, of the same matter; for it is said here — "In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark"; and likewise above in verse 7, but in these words — "And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark." But now, because the church is treated of, the sons are named, Shem, Ham, and Japheth — who when named signify the man of the church, but when called sons, without names, they signify truths of faith. Besides, what was said in verses 8 and 9 about the beasts and the fowls that went into the ark is repeated again, in verses 14 to 16, but here with a difference accordant with and applicable to the church.

767. *They entered into the ark.* That this signifies that they were saved — namely, the man of the church, who was Noah, and the other churches descending and derived from him which are here spoken of — may be evident from what has been said before about entering into the ark.

768. That by Noah is signified what was of the church, and by Shem, Ham, and Japheth what pertained to the churches derived therefrom, is evident from this, that here they are not called merely his sons, as before in the seventh verse, but are called by their names. When thus named they signify the man of the church. The man of the church is not merely the church itself, but the all of the

church. It is a general term comprehending whatever is of the church — as was said before of the Most Ancient Church, which was called Man, and likewise of the other churches that were named. Thus by Noah, and by Shem, Ham, and Japheth is signified whatever is of the church, and of the churches derived therefrom, in one complex.
2 Such is the style and manner of speaking in the Word. Thus where Judah is named, in the prophets, the celestial church is mostly signified, or whatever is of that church; where Israel is named the spiritual church is mostly signified, or whatever is of that church; where Jacob is named, the external church is signified. For with every man of the church there is an internal and external of the church. The internal is where the true church is; the external is
3 what is derived therefrom. This is Jacob. It is otherwise when they are not named. The reason why it is so is, that they then refer representatively to the kingdom of the Lord. The Lord is the only man, and is the all of His kingdom; and as the church is His kingdom on earth, the Lord alone is the all of the church. The all of the church is love or charity; and therefore a man or, what is the same, one called by name, signifies love or charity, that is, the all of the church. And then his wife signifies simply the church therefrom. So it is here. But what kind of churches are signified by Shem, Ham, and Japheth will be told, by the Divine mercy of the Lord, hereafter.

769. That by the sons of Noah are signified doctrinal teachings, is evident from the signification of sons, as shown before; for there can be no church without doctrinal teachings. And therefore they are not only named, but it is also added that they are his sons.

770. That by Noah's wife is signified the church itself, and by the three wives of his sons with them, the churches themselves that were derived from that church, is evident from what has been said before, namely, that when the man of the church is named the all of the church is meant or,

as it is termed, the head of the church; and then his wife is the church itself, as shown before (n. 252, 253). It is otherwise when man and wife, or male and female, are named in the Word; then by man and male are signified things of the understanding, or truths of faith, and by wife and female, things of the will, or goods of faith.

771. As every single term in the Word is from the Lord, and thus what is Divine is within it, it is evident that there is no word, nor even an iota, that does not signify and involve something. And so it is here, when it is said "three wives," and wives "of his sons," and also "with them." But what the particulars involve it would take too long to explain. It is sufficient to give only a general idea of their most general import.

772. Verses 14, 15. *They, and every wild animal after its kind, and every beast after its kind, and every creeping thing that creepeth upon the earth after its kind; and every fowl after its kind, every bird, every winged thing. And they went in unto Noah into the ark, two, two, of all flesh wherein is the breath of lives.* By "they" is signified the man of the church in general; by "every wild animal after its kind" is signified every spiritual good; by "every beast after its kind" every natural good; by "every creeping thing that creepeth upon the earth after its kind" every sensual and corporeal good; by "fowl after its kind" every spiritual truth; by "bird" natural truth; by "winged thing" sensual truth. That "they went in unto Noah into the ark" signifies, as before, that they were saved; "two, two" signifies, as before, pairs; "of all flesh wherein is the breath of lives" signifies a new creature, or that they received new life from the Lord.

773. That by "they" is signified the man of the church in general, or all that was of that church, is evident from its referring to those who were named just before, that is, to Noah, Shem, Ham, and Japheth, who, although they are four, yet together constitute one. In Noah, by whom the

Ancient Church in general is meant, are contained, as in a parent or seed, the churches that were derived from that church; and for that reason by "they" is signified the Ancient Church. All those churches which were called Shem, Ham, and Japheth, together constitute the church which is called the Ancient Church.

774. That by the "wild animal after its kind" is signified every spiritual good, and by "beast after its kind" every natural good, and by "creeping thing that creepeth upon the earth" every sensual and corporeal good, has been stated and shown before (n. 45, 46, 142, 143, 246). It may indeed appear at first view, as if it could not be that the wild animal signifies spiritual good. It can however become evident from the series of expressions — "they," meaning the man of the church, being first mentioned, next "wild animal," then "beast," and lastly "creeping thing." So that the wild animal involves what is of higher worth and excellence than the beast. The reason is that the word in the Hebrew language means also an animal in which is a living soul. And so it does not here mean every wild animal, but every animal in which is a living soul — for it is the same word. That by animals, beasts, and creeping things that creep upon the earth are signified things pertaining to the will, has been stated and shown before; and will be further shown in what presently follows, where fowls will be spoken of.

775. It is said of each after its kind, because there are genera and species of all goods, both spiritual and natural, and also of sensual and corporeal goods therefrom. So many genera are there of spiritual goods, and so many genera likewise of spiritual truths, that they cannot be numbered; still less can the species of the genera. In heaven all goods and truths, celestial and spiritual, are so distinct in their genera, and these in their species, that there is not the least of them which is not most distinct; and so beyond number are they, that the specific differences may be

said to be unlimited. Whence it may be evident how poor and almost none is human wisdom, which scarcely knows that there is spiritual good and spiritual truth, much less what it is. From celestial and spiritual goods and their truths issue and descend natural goods and truths. For there is never any natural good and truth that does not spring from spiritual good, and this from celestial, and subsist from the same. If the spiritual should withdraw from the natural, the natural would be nothing. The origin of all things is in this wise. All things and everything are from the Lord. From Him is the celestial; from Him through the celestial exists the spiritual; through the spiritual, the natural; through the natural, the corporeal and the sensual. And as it comes forth thus from the Lord, it also thus subsists from Him; for, as is well known, subsistence is a perpetual coming into existence. They who have a different conception of the existence and source of things, like those who worship nature and deduce from her the origins of things, are in principles so deadly that the fantasies of wild beasts of the forest may be called far more sane. Such are very many who appear to themselves to excel others in wisdom.

776. That every fowl after its kind signifies every spiritual truth, bird natural truth, and winged thing sensual truth, may be evident from what has been stated and shown before of the meaning of fowls (as at n. 40). The most ancient people likened man's thoughts to fowls because, with respect to things of the will, they resemble them. As here are named fowl, bird, and winged thing, and these in succession like things intellectual, rational, and sensual in man, in order that no one may doubt that they signify these things, some passages from the Word may be adduced in confirmation, from which it will also be plain that beasts signify such things as have been stated — thus in David: 2 *Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep*

and oxen, yea, and the beasts of the fields, the fowl of the heaven, and the fish of the sea (Ps. viii. 6–8). This is said of the Lord, whose dominion over man, and over the things pertaining to man is thus described. Otherwise, what would be the dominion over "beasts" and "fowls"? Again: *Fruitful trees and all cedars, the wild animal and every beast, creeping things and flying fowl . . . let them praise the name of Jehovah* (cxlviii. 9, 10, 13). The fruitful tree is the celestial man; the cedar the spiritual man. The wild animal and beast and creeping thing are their goods, as here; the flying fowl their truths; from all which they can praise the name of Jehovah. By no means can the wild animal, the beast, the creeping thing, and the bird do this. In profane writings such things may be said by hyperbolism. But there are no hyperbolisms in the Word
5 of the Lord, but things significative and representative. In Ezekiel: *The fishes of the sea, and the fowls of the heaven, and the wild animal of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence* (xxxviii. 20). That such things are here signified by beasts and fowls is very manifest; for how would it be to the glory of Jehovah if fishes, birds, and beasts should shake? Can any one suppose that such sayings would be holy if they did not involve holy things? In Jeremiah: *I beheld, and lo, there was no man, and all the birds of the heavens were fled* (iv. 25), denoting all good and truth; man also stands here for the good of love. Again: *They are burned up, so that none passeth through, neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled, they are gone* (ix. 10); denoting in like manner that all truth
4 and good have departed. And again: *How long shall the land mourn, and the herb of every field wither? for the wickedness of them that dwell therein, the beasts are consumed and the birds, because they said, He shall not see our latter end* (xii. 4). Here the beasts stand for goods, and

the birds for truths, which perished. In Zephaniah: *I will consume man and beast, I will consume the fowls of the heaven and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the face of the ground* (i. 3). Here man and beast stand for the things which are of love and of its good; the fowls of the heaven and the fishes of the sea, for the things which are of the understanding, thus which are of truth. These are called stumbling-blocks because goods and truths are stumbling-blocks to the wicked, but not beasts and birds; and they are also plainly spoken of man. In David: *The trees of Jehovah are satisfied, the cedars of Lebanon which He hath planted, where the birds make their nests* (civ. 16, 17). The trees of Jehovah, and the cedars of Lebanon stand for the spiritual man; the birds, for his rational or natural truths, which are as nests. It was moreover a common 5 form of expression that birds would make their nests in the branches, signifying truths — as in Ezekiel: *In the mountain of the height of Israel will I plant it, and it shall lift up its bough, and bear fruit, and be a goodly cedar; and under it shall dwell every bird of every wing; in the shadow of the branches thereof shall they dwell* (xvii. 23); denoting the church of the gentiles, which was spiritual. This is the goodly cedar; the bird of every wing stands for truths of every kind. Again: *All the birds of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth, and under his shadow dwelt all great nations* (xxxi. 6). This is said of Asshur, which is the spiritual church and is called a cedar; the birds of the heavens stand for its truths; the beasts for its goods. In Daniel: *The leaves thereof were fair, and the fruit thereof much, and it was meat for all; the beasts of the field had shadow under it, and the fowls of heaven dwelt in the branches thereof* (iv. 12, 21). Here the beasts stand for goods, the fowls of the heavens for truths, as may be evident to every one; for otherwise of what concern is

it that the bird and the beast dwelt there? And so of what the Lord says: *The kingdom of God is like unto a grain of mustard seed, which a man took and cast into his garden, and it grew, and became a tree, and the birds of the heaven lodged in the branches thereof* (Luke xiii. 19: Matt. xiii. 31, 32: Mark iv. 31, 32).

777. That the fowl signifies spiritual truth, the bird natural truth, and the winged thing sensual truth, is now evident; and in this manner are truths distinguished. Sensual truths, which are of the sight and hearing, are called winged things, because they are outmost; and such is the signification of wing applied to other things.

778. Now as the fowls of the heavens signify truths of the understanding, and thus thoughts, they also signify their opposites — as fantasies or falsities, which being of man's thought are also called fowls — for example, when it is said that the wicked *shall be given for meat to the fowls of heaven and to the wild beasts* — meaning fantasies and lusts (Isa. xviii. 6: Jer. vii. 33; xvi. 4; xix. 7; xxxiv. 20: Ezek. xxix. 5; xxxix. 4). The Lord Himself also compares fantasies and false persuasions to fowls, where He says, *The seed that fell by the wayside was trodden under foot and the fowls of heaven came and devoured it* (Matt. xiii. 4: Luke viii. 5: Mark iv. 4, 15). The fowls of heaven here are nothing else than falsities.

779. *And they went in unto Noah into the ark.* That this signifies that they were saved, has been already shown. That "two, two" signify pairs, and what they are, may be seen at chapter vi., verse 19.

780. *Of all flesh wherein is the breath of lives.* That this signifies a new creature, or that they received new life from the Lord, may be evident from the signification of flesh, as in general all mankind, and in particular the corporeal man — as before said and shown. Hence flesh wherein is the breath of lives signifies a regenerated man; for in his proprium there is the Lord's life, which is the

life of charity and faith. Every man is only flesh; but when the life of charity and faith is breathed into him by the Lord, the flesh is made alive, and becomes spiritual and celestial, and is called a new creature (Mark xvi. 15), from having been created anew.

781. Verse 16. *And they that went in, went in male and female of all flesh, as God commanded him. And Jehovah shut after him.* "And they that went in" signifies the things that were with the man of the church; "went in male and female of all flesh" signifies that there were with him truths and goods of every kind; "as God commanded" signifies for the reception of which he had been prepared; "and Jehovah shut after him" signifies that man no longer had such communication with heaven as had the man of the celestial church.

782. Hitherto, as far as to verse 11, the church has been described as having been preserved in those who were called Noah. The state of the church then follows, which is described, and first in this passage, as already explained. Then is described the quality of this state of the church. The single verses and even single words involve peculiarities of its state. And because the state of the church is now treated of, what was said just before is repeated, and indeed twice, namely — "And they that went in, went in male and female of all flesh," while in the verse just preceding it is said — "And they went in unto Noah into the ark, two, two, of all flesh." This repetition in the Word signifies that another state is treated of. Otherwise, as any one may comprehend, it would be an entirely useless repetition.

783. That "they that went in" signifies the things that were with the man of the church, is therefore evident; and it also follows that "went in male and female, of all flesh," signifies that there were with him goods and truths of every kind, for it has been stated and shown several times before that the male and female signify truths and goods. "As

God commanded him" — that this signifies that he had been prepared to receive them, has also been mentioned below. With the Lord, to command is to prepare and do.

784. "And Jehovah shut after him." That this signifies that man no longer had such communication with heaven as had the man of the celestial church, the case was thus: the state of the Most Ancient Church was such that they had internal communication with heaven, and so through heaven with the Lord. They were in love to the Lord. Those who are in love to the Lord are like angels, with the difference only that they are clothed with a body. Their interiors were uncovered, and were opened even from the Lord. But this new church was different. They were not in love to the Lord, but in faith, and through faith were in charity toward the neighbor. Such cannot have internal communication, like the most ancient man, but external. But the nature of internal and of external communication it would take too long to explain. Every man, even the wicked, has communication with heaven, through angels with him — but with a difference as to degree, that is, nearer or more remote — for otherwise man could not exist. The degrees of communication are without limit. A spiritual man cannot have such communication as the celestial man; for the reason that the Lord is in love, and not so much in faith. Now this is what is signified by "Jehovah shut
2 after him." And since those times heaven has never been open in the way it was to the man of the Most Ancient Church. It is true that many afterward talked with spirits and angels, as Moses, Aaron, and others, but in an entirely different way — of which, by the Divine Mercy of the Lord hereafter. The reason why heaven was closed is deeply hidden, and why it is so closed at this day that man does not even know that there are spirits, still less that there are angels with him, and supposes himself to be entirely alone when without companions in the world, and when he is thinking with himself. And yet he is continually in the company of spirits, who observe and perceive what the man

is thinking, and what he intends and devises, as fully and plainly as if it were manifest before all in the world. This the man is ignorant of, heaven is so closed to him, and yet it is most true. The reason is that if heaven were not so closed to him while he is not in faith, and less in the real truth of faith, and still less in charity, it would be most perilous to him. This is also signified by the words — *Jehovah God drove out the man, and He placed at the east of the Garden of Eden the cherubim, and the flame of a sword, that turned itself, to keep the way of the tree of lives* (chap. iii. 24 : see also what is said n. 301–303).

785. Verses 17, 18. *And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted up from off the earth. And the waters were strengthened, and increased greatly upon the earth; and the ark went upon the face of the waters.* By "forty days" is signified the duration of the church called Noah; by "the flood" falsities which still inundated it; that "the waters increased and bare up the ark, and it was lifted up from off the earth" signifies that such was its fluctuation; "the waters were strengthened and increased greatly upon the earth, and the ark went upon the face of the waters" signifies that its fluctuations thus increased.

786. That by forty days is signified the duration of the church called Noah, was shown above (at verse 4). Here it is forty days, there forty days and forty nights; because in that place the duration of temptation was signified, in which the nights are anxieties.

787. That by the flood are signified falsities which still inundated the church, also follows from what was shown above; for a flood or inundation is nothing else than an inundation of falsities. Before — at verse 6 — the flood of waters signified temptation, as was there shown; which also is an inundation of falsities which evil spirits then excite in man. In like manner here, but without temptation; and therefore it is said here simply the flood, not the flood of waters.

788. "The waters increased and bare up the ark, and it was lifted up from off the earth." That this signifies that such was its fluctuation, and that "the waters were strengthened and increased greatly upon the earth, and the ark went upon the face of the waters" signifies that its fluctuations thus increased, cannot be evident unless it be first explained what was the state of this church which is called Noah. Noah was not the Ancient Church itself, but was as the parent or seed of that church, as was said before. Noah with Shem, Ham, and Japheth, constituted the Ancient Church, which immediately succeeded the Most Ancient. Every man of the church called Noah was of the posterity of the Most Ancient Church, and with respect to hereditary evil was therefore in a state nearly like that of the rest of the posterity, which perished; and those who were in such a state could not be regenerated and made spiritual like those who did not derive such quality by inheritance. What their hereditary quality was, has been
2 stated above (n. 310). For example, that the matter may be more clearly understood — they who, as the Jews, are of the seed of Jacob cannot so well be regenerated as the gentiles. They have an inherent opposition to faith, not only from principles imbibed from infancy and afterward confirmed, but from hereditary disposition also. That this inheres also from hereditary disposition, may in some measure be evident from their being of a different genius, of different manners, and also of different features from other men, whereby they are distinguishable from others; and these characteristics they have from inheritance. So too with respect to interior qualities, for manners and features are types of the interiors. And converted Jews therefore fluctuate more than others between truth and falsity. It was similar with the first men of this church, who were called Noah, because they were of the race and seed of the most ancient men. These are the fluctuations described here; and in what follows afterward, that Noah

was a husbandman and planted a vineyard; and he drank of the wine, and was drunken, and lay uncovered within his tent (ix. 20, 21). That they were few was made evident from this, that the man of that church was represented in the world of spirits as a tall and slender man, clothed in white, in a chamber of small dimensions. And yet it was they who preserved and had among them the doctrinal truths of faith.

789. The fluctuations of the man of this church are described here first by its being said that the waters — that is, falsities — increased; then that they bare up the ark; and that it was lifted up from off the earth; afterward that the waters were strengthened, and increased greatly upon the earth; and finally that the ark went upon the face of the waters. But to explain each degree of the fluctuation would be too prolix, and unnecessary. It is sufficient to know that they are here described. It shall only be told what it signifies that the ark was lifted up from off the earth, and went upon the face of the waters. As no one can know this unless he is informed how man is withheld from evils and falsities, and as this is a hidden thing, it shall be briefly explained. In general every man, even the regenerate, is such that if the Lord did not withhold him from evils and falsities he would cast himself headlong into hell. The very moment he is not withheld, he rushes headlong. This has been made known to me by experience, and was also represented by a horse, as before described (n. 187, 188). This withholding from evils and falsities is in effect a lifting up, so that evils and falsities are perceived below, and the man above. Of this elevation, by the Divine Mercy of the Lord, hereafter. It is this elevation which is signified by the ark being lifted up from off the earth, and going upon the face of the waters.

790. That the waters here and in the following verses signify falsities, may be evident from the passages of the Word adduced at the beginning of this chapter, and at

verse 6, where a flood or inundation of waters is treated of. It is there shown that inundations of waters signify desolations and temptations, which involve the same as falsities; for desolations and temptations are nothing else than inundations of falsities, excited by evil spirits. That such waters signify falsities, is because waters in general in the Word signify what is spiritual, that is, what is of understanding, of reason, and of knowledge; and as they signify these they also signify their contraries, for every falsity is a something pertaining to knowledge, and appears as a thing of reason and understanding, because it is of the
2 thought. That waters signify spiritual things is evident from many passages in the Word; and that they also signify falsities, let the following passages, in addition to those already cited, serve for confirmation. In Isaiah: *This people hath refused the waters of Shiloah that go softly . . . therefore behold, the Lord bringeth up upon them the waters of the river, strong and many . . . and he shall go over all his banks* (viii. 6, 7). The waters that go softly here stand for things spiritual, waters strong and many for falsities. Again: *Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors upon the sea, and in vessels of papyrus upon the waters. Go, ye swift messengers . . . to a nation meted out and trodden down, whose land the rivers have spoiled* (xviii. 1, 2) — denoting the falsities which are of the land shadow-
3 ing with wings. Again: *When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee* (xliii. 2). The waters and rivers stand for difficulties, and also for falsities. In Jeremiah: *What hast thou to do with the way of Egypt, to drink the waters of Shihor? And what hast thou to do with the way of Assyria, to drink the waters of the river?* (ii. 18) — waters here standing for falsities from reasonings. Again: *Who is this that riseth up as a river; as the rivers his waters are in commotion. Egypt riseth up as a river, and*

as the rivers his waters toss themselves; and he said, I will rise up, I will cover the earth, I will destroy the city and the inhabitants thereof (xlvi. 7, 8) — where again waters stand for falsities from reasonings. In Ezekiel: *Thus saith* 4
the Lord Jehovah, when I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and the great waters shall cover thee, then will I bring thee down with them that descend into the pit (xxvi. 19, 20). Waters here stand for evils and the falsities therefrom. In Habakkuk: *Thou didst tread the sea with thine horses, the mire of many waters* (iii. 15) — where waters stand for falsities. In John: *And the serpent cast forth after the woman, out of his mouth, water as a river, that he might cause her to be carried away by the stream* (Apoc. xii. 15, 16). Here waters stand for falsities and lies. In David: *Send Thine hand from above, rescue me and deliver me out of great waters, out of the hand of the sons of the stranger, whose mouth speaketh a lie, and their right hand is a right hand of falsehood* (Ps. cxliv. 7, 8). Great waters here manifestly stand for falsities; the sons of the stranger also signify falsities.

791. Thus far Noah has been treated of, or the regenerate men, called Noah, who were in the ark, and were lifted up above the waters. The subject will now be those descendants of the Most Ancient Church who were under the waters, or were submerged by the waters.

792. Verses 19, 20. *And the waters were strengthened very exceedingly upon the earth, and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and covered the mountains.* "And the waters were strengthened very exceedingly upon the earth" signifies that persuasions of falsity thus increased; "and all the high mountains that were under the whole heaven were covered" signifies that all goods of charity were extinguished; "fifteen cubits upward did the waters prevail, and covered the mountains" signi-

fies that nothing of charity remained; fifteen signifies so few as to be scarcely any.

793. Here now, to the end of this chapter, the antediluvians who perished are treated of, as may be evident from the particulars of the description. They who are in the internal sense can know instantly, and indeed from a single word, what is the subject treated of; and especially from the connection of several words. When a different subject is taken up, at once the words are different, or the same words stand in different connection. The reason is that there are words peculiar to spiritual things, and words peculiar to celestial things; or what is the same, words peculiar to matters of understanding, and others to matters of will. For example, the word desolation is predicated of spiritual things, and vastation of celestial things; city is predicated of spiritual things, mountain of celestial things; and so on. So it is with the way in which words are connected. And, what need not be a matter of surprise, in the Hebrew language the words that belong to the spiritual class are very often distinguishable by the sound. In these the first three vowels are usually dominant; in words that are of the celestial class, the last two vowels. That in these verses a different subject is now treated of, may be known also both by the repetition — which has been spoken of before — in its being here said again, as in the preceding verse, "And the waters were strengthened very exceedingly upon the earth," and by all that follows.

794. *And the waters were strengthened very exceedingly upon the earth.* That this signifies that persuasions of falsity thus increased, is evident from what has been said and shown just above about waters — namely, that the waters of a flood, or inundations, signify falsities. Here, because falsities or persuasions of what was false were still more increased, it is said that the waters were strengthened very exceedingly, which in the original language is the superlative. Falsities are principles and persuasions of what is

false, and that these had increased immensely among the antediluvians, is evident from all that has been said before concerning them. Persuasions immensely increase when men mingle truths with lusts, or make them favor the loves of self and the world; for then in a thousand ways they pervert them and force them into agreement. For who that has imbibed or framed for himself a false principle does not confirm it by much that he has learned, and even from the Word? Is there any heresy that does not thus lay hold of things to confirm it? and even force, and in divers ways explain and distort things that are not in agreement, so that they may not disagree? For example, he 2
who adopts the principle that faith alone is saving, without goods of charity — can he not weave a whole system of doctrine out of the Word? and this without in the least caring for, or considering, or even seeing what the Lord says, that the tree is known by its fruit, and that *Every tree that bringeth not forth good fruit is hewn down and cast into the fire* (Matt. iii. 10; vii. 16–20; xii. 33). What pleases more than to live after the flesh, and yet be saved if only one knows what is true, though he does nothing of good? Every lust that a man favors forms the life of his will, and every principle or persuasion of falsity forms the life of his understanding. These lives make one when the truths or doctrinals of faith are immersed in lusts. Every man thus forms for himself as it were a soul, and such after death does his life become. Nothing therefore is of more importance to a man than to know what is true. When he knows what is true, and so well that it cannot be perverted, then it cannot be so immersed in lusts and have such deadly effect. What should a man have more at heart than his life to eternity? If in the life of the body he destroys his soul, does he not destroy it to eternity?

795. *All the high mountains that were under the whole heaven were covered.* That this signifies that all goods of charity were extinguished, is evident from the signification

of mountains among the most ancient people. With them mountains signified the Lord, for the reason that they held their worship of Him on mountains, because they were the highest places of the earth. Hence mountains signified celestial things — which also were called the highest — consequently love and charity, and so the goods of love and charity, which are celestial. And in the opposite sense those also are called mountains who are vainglorious; and so a mountain stands for the very love of self. The Most Ancient Church is also signified by mountains in the Word, from their being elevated above the earth and nearer, as
2 it were, to heaven, to the beginnings of things. That mountains signify the Lord, and all things celestial from Him, or the goods of love and charity, is evident from the following passages in the Word, from which it is plain what they signify in particular cases — for every thing has its application according to the subject treated of. In David: *The mountains shall bring peace . . . and the hills, in justice* (Ps. lxxii. 3). Mountains stand here for love to the Lord, hills for love toward the neighbor, such as was with the Most Ancient Church, which because of this character is also signified by mountains and hills in the Word. In Ezekiel: *In the mountain of My holiness, in the mountain of the height of Israel, saith the Lord Jehovih, there shall all the house of Israel serve Me, that whole land* (xx. 40). The mountain of holiness here stands for love to the Lord; the mountain of the height of Israel for charity toward the neighbor. In Isaiah: *It shall come to pass in the latter days that the mountain of the house of Jehovah shall be established in the top of the mountains, and shall be exalted above the hills* (ii. 2). Mountains stand for the Lord, and thence for all that is celestial. Again: *In this mountain shall Jehovah Zebaoth make unto all peoples a feast of fat things . . . and He will take away in this mountain the face of the covering* (xxv. 6, 7). Mountain here stands
3 for the Lord, and hence for all that is celestial. Again:

And there shall be upon every lofty mountain, and upon every high hill, rivers, streams of waters (xxx. 25); where mountains stand for goods of love, hills for goods of charity, from which are truths of faith, which are the rivers and streams of waters. Again: *Ye shall have a song, as in the night when a holy feast is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of Jehovah, to the Rock of Israel* (xxx. 29). The mountain of Jehovah here stands for the Lord with reference to the goods of love; the Rock of Israel for the Lord with reference to the goods of charity. Again: *Jehovah Zebaoth shall come down to fight upon mount Zion and upon the hill thereof* (xxxi. 4). Mount Zion here, and elsewhere in many places, stands for the Lord, and hence for all that is celestial and which is love; and hills stand for what is celestial of lower degree, which is charity. Again: *O Zion,* 4 *that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength* (xl. 9). To go up into the high mountain and bring good tidings, is to worship the Lord from love and charity, which are inmost, and are therefore also called highest, because what is inmost is called highest. Again: *Let the inhabitants of the Rock sing, let them shout from the top of the mountains* (xlii. 11). The inhabitants of the Rock stand for those who are in charity; to shout from the top of the mountains is to worship the Lord from love. Again: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation* (lii. 7). To bring good tidings upon the mountains is likewise to preach the Lord from the doctrine of love and charity, and from these to worship Him. Again: *The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands* (lv. 12); denoting worship of the Lord from love and charity, which are the mountains and the hills, and from

5 the faith thence, which are the trees of the field. Again: *I will make all My mountains a way, and My highways shall be exalted* (xlix. 11); where mountains stand for love and charity, way and highways for truths of faith therefrom, which are said to be exalted when they are from love and charity as their inmost. Again: *He that putteth his trust in Me shall possess the land as a heritage, and shall inherit the mountain of My holiness* (lvii. 13); denoting the Lord's kingdom, wherein is nothing but love and charity. Again: *I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, and Mine elect shall possess it* (lxv. 9). Mountains here stand for the Lord's kingdom and celestial goods; Judah for the celestial church. And again: *Thus saith the high and lofty One That inhabiteth eternity, Whose name is holy, I dwell in the high and holy place* (lvii. 15). High here stands for what is holy; and hence it is that mountains on account of their height above the earth, signify the Lord and His holy celestial things. And it was for this reason that the Lord promulgated the Law from mount Sinai. Love and charity are also meant by the Lord, by mountains, where, speaking of the consummation of the age, He says — *Then let them that are in Judea flee into the mountains* (Matt. xxiv. 16: Luke xxi. 21: Mark xiii. 14); where Judea stands for the vastated church.

796. As the Most Ancient Church held its sacred worship upon mountains, the Ancient Church also did the same. And hence in all the representative churches of that time, and in all the nations too, the custom prevailed of sacrificing upon mountains and of building high places — as is evident from what is related of Abram (Gen. xii. 1; xxii. 2); and of the Jews before the building of the temple (Deut. xxvii. 4–7: Josh. viii. 30: 1 Sam. ix. 12–14, 19; x. 5: 1 Kings iii. 2–4); of the nations (Deut. xii. 2: 2 Kings xvii. 9–11); and of the idolatrous Jews (Isa. lvii. 7: 1 Kings xi. 7; xiv. 23; xxii. 43: 2 Kings xii. 3;

xiv. 4; xv. 3, 4, 34, 35; xvi. 4; xvii. 9–11; xxi. 5; xxiii. 5, 8, 9, 13, 15).

797. From all this it is now evident what is signified by the waters with which the mountains were covered — namely, persuasions of falsity, which extinguished all the good of charity.

798. *Fifteen cubits upward did the waters prevail, and covered the mountains.* That this signifies that nothing of charity remained, and that fifteen signifies so few as to be scarcely any, may be evident from the signification of the number five, of which above (chap. vi. ver. 15), where it was shown that in the style of the Word, or in the internal sense, five signifies a few; and since the number fifteen is composed of five, signifying a few, and ten, which signifies remains — as was shown above (chap. vi. ver. 3) — therefore fifteen signifies remains, which with this people were scarcely any. For so many were the persuasions of falsity that they extinguished every good. As for the remains with man, the fact was, as already said, that principles of falsity, and still more persuasions of falsity, such as were with these antediluvians, had so entirely shut in and hidden away the remains that these could not be brought out, and if brought out they would forthwith have been falsified. For such is the life of persuasions that it not only rejects every truth and absorbs every falsity, but also perverts every truth that comes near.

799. Verses 21, 22. *And all flesh died that moved upon the earth, both fowl, and beast, and wild animal, and every creeping thing that creepeth upon the earth; and every man. All in whose nostrils was the breathing of the breath of lives, of all that was in the dry land, died.* "All flesh died that moved upon the earth" signifies that they who were of the last posterity of the Most Ancient Church became extinct. "Both fowl, and beast, and wild animal, and every creeping thing that creepeth upon the earth" signify their persuasions, wherein the fowl signifies affections

for what is false, beast lusts, wild animal pleasures, and creeping thing corporeal and earthly things. These in one complex are called every man. "All in whose nostrils was the breathing of the breath of lives" signifies the men who were of the Most Ancient Church, "in whose nostrils was the breathing of the breath of lives," that is, in whom was the life of love and of faith therefrom; "of all that was in the dry land" signifies those men with whom there was no longer such life; that they "died" signifies that they expired.

800. *And all flesh died that moved upon the earth.* That this signifies that they who were of the last posterity of the Most Ancient Church became extinct, is evident from what follows where they are described as to their persuasions and their lusts. They are here first called flesh that moved upon the earth for the reason that they were become altogether sensual and corporeal. Sensual and corporeal things, as has been said, were likened by the most ancient men to creeping things; when therefore flesh moving upon the earth is spoken of, such a man is signified who has become merely sensual and corporeal. That flesh signifies all mankind in general, and the corporeal man in particular, has been said and shown above.

801. It may be seen from the description of these antediluvians what was the style of the most ancient men, and hence what the prophetic style was. They are described here, to the end of this chapter — in these verses as to their persuasions, in verse 23 as to their lusts — that is, first their state as to things of the understanding, and then their state as to things of the will. And although with them there were no things of understanding or of will, yet the contraries are so named — such as persuasions of what is false, because they are of thought and reasoning, though they are as far as possible from understanding; and so also lusts, which are as far as possible from will. They are described, I say, first as to their false persuasions, and then

as to their lusts; which is the reason of the repetition in this twenty-first and the twenty-third verse, but in a different order. And such is the prophetic style. The reason 2
is that with man there are two lives — one, of things of the understanding; the other, of things of the will. And these lives are most distinct from each other. Man consists of both. And although at this day they are separated in man, nevertheless they flow one into the other, and for the most part unite. That they unite, and how they unite, can be established and made clear by many illustrations. Since man therefore consists of these two parts, the understanding and the will, of which one flows into the other, when man is described in the Word he is described with distinction as to the one part and the other. This is the reason of the repetitions, and without them the description would be defective. So it is with every event; for events are altogether as their subjects, since they are of their subjects, because they proceed from them. Events separated from their subject, or from their substance, are no events. This is why events are described in similar manner as to each part, in the Word. In this way the description of every event is full.

802. That persuasions are here treated of, and lusts in verse 23, may be known from the fact that in this verse fowl is first mentioned, and then beast. For fowl signifies what is of the understanding, or of reason, and beast what is of the will. But when things which are of lusts are described, as in verse 23, beast is first mentioned, and then fowl; and this for the reason, as was said, that one thus reciprocally flows into the other, and so the description of them is full.

803. *Both fowl, and beast, and wild animal, and every creeping thing that creepeth upon the earth.* That these signify the persuasions of those in whom the fowl are affections for what is false, beasts are lusts, wild animals are pleasures, and the creeping thing things corporeal and

earthly, may be evident from what has been already shown respecting the signification of fowls and beasts — concerning fowls in n. 40, and above at verses 14 and 15 of this chapter; concerning beasts also in the same place, and in n. 45, 46, 142, 143, and 246. As fowls stand for what is of the understanding, of reason, and of knowledge, they signify also their opposites, as what is of perverse reason, falsities, and affections for what is false. The persuasions of the antediluvians are here fully described — namely, that there were in them affections for what is false, lusts, pleasures, things corporeal and earthly. That all these are within persuasions, man is not aware, believing a principle or a persuasion of what is false to be but a simple thing, or one general thing; but he is much mistaken, the case is very different. Every single affection of a man derives its existence and nature from things of his understanding, and thus at the same time from those of his will, in such wise that the whole man, as to all things of his understanding and all things of his will, is in his every affection, and even in the most simple or least things of his affection. This has been made evident to me by numerous experiences —
2 as for example, to mention only one, that the quality of a spirit can be known in the other life from one single idea of his thought. Indeed, angels have from the Lord the power of knowing at once when they but look upon any one, what his character is, nor are they at all deceived. It is therefore evident that every single idea and every single affection of a man, even every particular of his affection, is an image of him and a likeness of him. That is, there is present therein, nearly and remotely, something from all his understanding and from all his will. Now, the dreadful persuasions of the antediluvians are thus described; that there were in them affections for what is false and affections for evil, or lusts, and also sensual pleasures, and indeed things corporeal and earthly. All these are within such persuasions; and not only in the persuasions in gen-

eral, but also in the most single or least things of the persuasions, wherein what relates to the body and the earth predominates. If man should know how much there is within one principle and one persuasion of what is false, he would shudder. It is a kind of image of hell. But if it be from innocence or from ignorance, the falsities therein are easily shaken off.

804. It is added, "every man," by which is signified that these things were in that man. It is a general concluding clause which comprehends the things that precede. Such clauses are often added.

805. *All in whose nostrils was the breathing of the breath of lives.* That this signifies the men who were of the Most Ancient Church, in whose nostrils was the breathing of the breath of lives, that is, the life of love and of faith therefrom, is evident from what has been said before (n. 96, 97). Among the most ancient people life was signified by the breath in the nostrils, or by breathing, which is the life of the body corresponding to spiritual things, as the motion of the heart is the life of the body corresponding to celestial things. It is here said, "in whose nostrils 2
was the breathing of the breath of lives," because the antediluvians are treated of, in whom by inheritance from their progenitors there was seed from the celestial, but extinct or suffocated. There is also a deeper meaning that lies hidden in these words, of which we have already spoken (n. 97), namely, that the man of the Most Ancient Church had internal respiration, and thus respiration concordant with and similar to that of angels — of which, by the Divine mercy of the Lord, hereafter. This respiration was varied according to all the states of the internal man. But in process of time it was changed in their posterity, until this last generation, wherein all that was angelic perished. Then they could no longer respire with the angelic heaven. This was the real cause of their extinction; and therefore it is now said that they expired, and that they in

whose nostrils was the breathing of the breath of lives, 3 died. After these times internal respiration ceased, and with it communication with heaven and thus celestial perception, and external respiration succeeded. And because communication with heaven thus ceased, the men of the ancient or new church could no longer be celestial men like the most ancient, but were spiritual. But of these things, by the Divine mercy of the Lord, hereafter.

806. *Of all that was in the dry land.* That this signifies those in whom there was no longer such life, and that their dying signifies that they expired, now follows from what has been shown. And because all life of love and faith was extinguished, it is here said "the dry land." Dry land is where there is no water, that is, where there is no longer anything spiritual, still less celestial. A persuasion of falsity extinguishes and as it were suffocates everything spiritual and celestial; as everyone may know from much experience, if he directs his attention to it. They who have once conceived opinions, though most false, cling to them so obstinately that they are not even willing to hear anything that is contrary to them; so that they never suffer themselves to be informed, even if the truth be placed before their eyes. Still more when they worship the false opinion from a notion of its sanctity. Such are they who spurn every truth, and what they admit, pervert, and thus immerse in fantasies. It is they who are signified here by the dry land, wherein there is no water and no grass. So in Ezekiel: *I will make the rivers dry, and will sell the land into the hand of evil men; and I will make the land desolate, and the fulness thereof* (xxx. 12). To make the rivers dry, signifies that there is no longer anything spiritual. And in Jeremiah: *Your land is become dry land* (xliv. 22). Dry land here stands for land that is desolated and laid waste, so that there is no longer anything of truth and good.

807. Verse 23. *And He destroyed every existing thing*

which was upon the face of the ground, both man and beast, and creeping thing, and fowl of the heavens. And they were destroyed from the earth; and Noah only was left, and that which was with him in the ark. "And He destroyed every existing thing" signifies lusts, which are of the love of self; "which was upon the face of the ground" signifies the posterity of the Most Ancient Church; "both man and beast, and creeping thing, and fowl of the heavens" signifies the nature of their evil — man that nature itself, beast lusts, creeping thing plèasures, the fowl of the heavens falsities therefrom. "And they were destroyed from the earth" is the conclusion, that the Most Ancient Church expired. "Noah only was left, and that which was with him in the ark" signifies that they who constituted the new church were preserved; "that which was with him in the ark" signifies all things that were of the new church.

808. *And He destroyed every existing thing.* That this signifies lusts which are of the love of self, is evident from what follows, where they are described by representatives. "Existing thing," or substance, is predicated of things of the will; because from the will all things with man arise, or spring forth, and subsist. The will is the very substance of the man, or the man himself. The lusts of the antediluvians were of the love of self. There are two most universal kinds of lusts; one is of the love of self, the other of the love of the world. A man lusts after nothing else than what he loves, and therefore lusts are of his love. With these men the love of self reigned, and consequently its lusts. For they so loved themselves that they believed themselves to be gods, not acknowledging any God above themselves. Of this they persuaded themselves.

809. *Which was upon the face of the ground.* That this signifies the posterity of the Most Ancient Church, is evident from the signification of ground — of which before — that it is the church, and therefore, what is of the church.

Here, as "every existing thing which was upon the face of the ground" is said to be destroyed, the meaning is that they who were of the Most Ancient Church, and were of such a character, were destroyed. Here it is said "ground," though in the 21st verse it is said "earth," for the reason that the church is never predicated of things of the understanding, but of things of the will. Knowledge and reasoning about faith never make a church, or a man of the church, but charity, which is of the will. Every essential comes from the will. Nor therefore does what is doctrinal make the church — unless the doctrinal in general and in particular looks to charity; then charity becomes the end. From the end it is evident what kind of doctrinal it is, whether it is of the church or not. The church of the Lord, like the kingdom of the Lord in the heavens, is of nothing but love and charity.

810. *Both man and beast, and creeping thing, and fowl of the heavens.* That these signify the nature of their evil — man that nature itself, beast lusts, creeping thing pleasures, and fowl of the heavens falsities therefrom — is evident from the signification of all the particulars, as given above, wherefore there is no need to dwell upon them.

811. *And they were destroyed from the earth.* That this is the conclusion, namely, that the Most Ancient Church expired; and that by "Noah only was left, and that which was with him in the ark" is signified that they were preserved who constituted the new church; and that by "that which was with him in the ark" are signified all things that were of the new church, there is no need of further explanation, as it is self-evident.

812. Verse 24. *And the waters were strengthened upon the earth a hundred and fifty days.* This signifies the last limit of the Most Ancient Church. A hundred and fifty is the last limit, and the first.

813. That this signifies the last limit of the Most Ancient Church, and that "a hundred and fifty" is the last

limit, and the first, cannot indeed be so well confirmed from the Word as the more simple numbers, which are frequently occurring. And yet it may be evident from the number fifteen — of which above at verse 20 — which signifies so few as to be scarcely any. Still more so the number a hundred and fifty, composed of fifteen multiplied by ten, which signifies remains. The multiplication of a few — as the multiplication of a half, a fourth, or a tenth — makes it still less, so that at length it becomes almost none, consequently the end or last limit. The same number occurs in the following chapter (viii. ver. 3), where it is said — "The waters receded . . . at the end of a hundred and fifty days" — with the same signification. Numbers in the Word 2 are to be understood in a sense entirely abstract from that of the letter. They are introduced, as has been said and shown before, only to connect together the historic series that is in the sense of the letter. Thus where seven occurs, it signifies the holy, entirely apart from the time and measure with which the number is commonly joined. For angels, who perceive the internal sense of the Word, know nothing of time and measure, still less of the number designated; and yet they understand the Word fully, when it is read by man. When therefore a number anywhere occurs, they can have no idea of any number, but of the thing signified by the number. So here by this number they understand that it is the last limit of the Most Ancient Church; and in the following chapter (ver. 3), that it is the first limit of the Ancient or new Church.

CONTINUATION CONCERNING THE HELLS.

HERE, RESPECTING THE HELLS OF THOSE WHO PASSED THEIR LIFE IN HATRED, REVENGE, AND CRUELTY.

814. Such spirits, who cherish deadly hatred, and hence breathe out vengeance and nothing less than death to another, knowing no rest till then, are kept in the deepest cadaverous hell, where there is a noisome stench as of carcasses. And strange, such spirits are so delighted with the stench there that they prefer it to the most pleasing odors. Such is their dreadful nature, and their consequent fantasy. Such a stench actually exhales from that hell. When the hell is opened — which occurs rarely, and then only for a short time — so great a stench goes forth from it that spirits cannot remain in the neighborhood. Certain genii, or rather furies, sent forth thence, that I might know their quality, infected the atmosphere with such poisonous and pestilent breath that the spirits about me could not stay; and it had at the same time an effect upon the stomach to cause me to vomit. They manifested themselves under the appearance of a child, of not uncomely face, with a concealed dagger, whom they sent to me, bearing a dish in his hand. From this it was given me to know that they had a mind to murder, either with the dagger or with poison, under a show of innocence. Yet they themselves were in a naked body and very black. But presently they were sent back into their cadaverous hell. Then it was given me to observe how they sank down. They went on to the left, in the plane of the left temple, and to a great distance, without descending, and afterward sank down — first into what appeared as a fire, then into a fiery smoke as of a furnace, and then under that furnace, toward the front, where were many most gloomy caverns tending downward. On the way they were continually revolving and intending

evils, and chiefly against the innocent, without cause. When they sank down through the fire they greatly lamented. That they may be well distinguished, whence and what they are, when they are sent out they wear a kind of ring to which are affixed points as of brass, which they press with the hands and twist about. This is a sign that they are of this nature and are bound.

815. They who so delight in hatred and hence in revenge that they are not content to kill the body only, but desire to destroy the soul, which yet the Lord has redeemed, are sent down through a very dark opening toward the lower parts of the earth, to a depth proportioned to the degree of their hatred and vindictiveness; and there they are struck with grievous terror and horror, and at the same time are kept in the lust for revenge; and as this increases they are sent down to lower depths. Afterward they are sent into a place beneath Gehenna, where great and dreadful thick-bellied serpents appear — so to the life that it is just as if they were real — by whose bites they are tormented, feeling them acutely. Such things are keenly felt by spirits, answering to their life just as things of the body do to the life of those who are in the body. Meanwhile they live in dreadful fantasies, and there for ages, until they no longer know that they have been men. Their life, which they have derived from such hatreds and revenges, cannot otherwise be extinguished.

816. As there are innumerable genera of hatreds and revenges, and species still more innumerable, and one genus has not the same hell as another, and as it is therefore impossible to recount them singly in order, I may refer to what have been seen. One came to me who appeared to be a noble. Those who appeared to me were seen as in clear daylight, and even more clearly, but by my internal sight; for, by the Divine mercy of the Lord, it has been given me to be in company with spirits. At his first approach he pretended by signs that he had much he

wished to communicate to me, asking whether I was a Christian — to which I replied that I was. He said that he was too; and asked that he might be alone with me, to tell me something that others might not hear. But I answered that in the other life they cannot be alone, as men think they are on earth, and that many spirits were present. He now came nearer and approached stealthily behind me to the back of the head, and then I perceived that he was an assassin. While he was there I felt as it were a stab through the heart, and presently in the brain — such a blow as might easily be the death of a man. But as I was protected by the Lord, I feared nothing. What device he used I do not know. Thinking me dead, he told others that he had just come from a man whom he had killed in this way, and by a deadly stroke from behind; saying that he was so skilful in the art that a man would not know until he fell down dead, and it would not be doubted that he himself was innocent. It was given me to know from this that he had but lately departed from life, where he had committed such a deed. The punishment of such is dreadful. After they have suffered infernal torments for ages, they at length come to have a detestable and most monstrous face — such as is not a face, but a sallow thing of the color of tow. Thus they put off everything human, and then every one shudders at the sight of them, and so they wander about like wild beasts, in dark places.

817. There came one to me out of an infernal apartment at the left side and spoke with me. It was given me to perceive that he was of a villainous set. What he had done in the world was disclosed in this way. He was sent down somewhat deep into the lower earth, in front, a little to the left, and there he began to dig a grave, as is done for the dead who are to be buried. From this arose a suspicion that he had done some deadly deed in the life of the body. Then there appeared a funeral bier covered with a black cloth. Presently one rising from the bier

came to me, and in a scrupulous way related that he had died and believed he was killed by that man with poison, and that he thought so at the hour of his death, but did not know whether it was more than his suspicion. When the infamous spirit heard this, he confessed that he had committed such a deed. After the confession punishment followed. He was twice rolled about in the dark hole he had dug, and became as black as an Egyptian mummy, both face and body, and in that state was taken up on high and carried about before spirits and angels. And there was a loud cry — What a devil! And he became cold, thus one of the cold infernal spirits, and was sent down into hell.

818. There is a dreadful hell, beneath the buttocks, where they seem to stab one another with knives, aiming the knives at one another's breasts like furies; but in the act of striking, the knife is continually taken away from them. They are those who have held others in such hatred that they burned to kill them cruelly; and from this they had derived their so dreadful nature. This hell was opened to me — but only a little on account of their dreadful cruelties — so that I might see the nature of deadly hatred.

819. There is at the left, in a plane with the lower parts of the body, a kind of stagnant lake, large, and of greater length than breadth. About its bank in front there appear to those who are there monstrous serpents, such as inhabit stagnant waters, with pestilent breath. Farther away, on the left bank, appear those that eat human flesh and devour one another, fastening with their teeth on one another's shoulders. Still farther away to the left, appear great fishes, enormous whales, which swallow a man and spew him out again. In the farthest distance, or on the opposite shore, appear most deformed faces, especially of old women, so monstrous that they cannot be described, running about as if mad. On the right bank are those who are trying to kill each other with cruel weapons, of different kinds ac-

cording to the dire malignity of their hearts. In the middle of the lake it is everywhere black, as if stagnant. On seeing spirits brought to the lake, at times, and being surprised, I was informed by some who came away, that those who were there cherished inward hatred against the neighbor; and that their hatred broke out as often as occasion offered, in which they perceived their greatest delight; and that nothing pleased them more than to bring a neighbor to judgment and cause punishment to be inflicted on him, and even to kill him did not the punishments of the law prevent. Into such things are the hatreds and cruelties of men turned after the life of the body. Their fantasies thence arising have to them the reality of life.

820. In the other life those who have practised robbery and piracy, love rank and fetid urine above all other liquids, and seem to themselves to dwell among such things, and among stagnant and stinking pools. A certain robber coming up to me gnashed with his teeth. The sound of the gnashing of teeth was as manifestly heard as is that of a man — which was strange, since they have no teeth. He confessed that he would rather live in urinous filth than by the clearest waters, and that the smell of urine was what he delighted in. He said he would rather stay and have his home in urinous vats than anywhere else.

821. There are those who outwardly show an honest face and an honest life, so that no one could suspect them of being other than honest — striving in every way to appear so, for the sake of being raised to honors, and acquiring wealth, without loss of reputation. They therefore do not act openly; but through others by deceitful artifices deprive other men of their goods, caring nothing if the families they despoil perish of hunger — which they would do themselves without conscience if it would not be open to the world. And they are still of the same character as if they did the deed. They are secret robbers, and their kind of hatred is joined with disdain, greed of gain, un-

mercifulness, and deceit. In the other life such men desire to be esteemed blameless, saying that they have done nothing wrong, because it was not detected. And to show themselves guiltless, they put off their garments and present themselves naked — in this way attesting their innocence. Yet while they are being examined their quality is perceived, through and through, from every single word and every single idea of their thought, without their knowing it. Such, in the other life, desire to kill without conscience whatever companions they fall in with. They have also an axe with them, and a maul in their hand, and seem to have another spirit with them whom they strike, when on his back — but not to the shedding of blood, for they are afraid of death. And they cannot cast these weapons out of their hand, though they strive to do it with all their might, lest they be seen as they are, and the ferocity of their disposition appear before the eyes of spirits and angels. They are at a middle distance under the feet, toward the front.

822. There is a kind of hatred against the neighbor, which delights to do him mischief and harass him; and the more mischief they can do him the more delighted they are. There are very many such from the lowest of the common people. And there are those not of the common people who have a similar disposition, but outwardly are of better manners — owing to the social life in which they are bred, and to the penalties of the law. These after death appear naked as to the upper part of the body, with dishevelled hair. They rush upon one another, clapping their hands on his shoulders, thus annoying him, and then leap over his head, and presently leap back again, and violently assail him with their fists. Those of whom it was said that they have better manners do the same, but first exchange greetings, then go around behind their neighbor's back and so attack him with the fist; but when they look him in the face they salute him, and again go around be-

hind his back and strike him with the fist. Thus they keep up appearances. These appear at some distance toward the left side, in middle altitude.

823. Whatever a man has done in the life of the body returns in succession in the other life, and even whatever he has thought. When his enmities, hatreds, and deceits return, the persons against whom he has indulged hatred and has clandestinely plotted are made present to him, and that in a moment. Such is the case in the other life; but of this presence, by the Divine mercy of the Lord, hereafter. And the thoughts he has harbored against others lie open and manifest; for there is a perception of all thoughts. Hence are lamentable states, as concealed hatreds break out openly. With those who are evil all their evil deeds and thoughts thus return, to the life. But not so with the good. With them all their good states, of friendship and love, return, with the highest enjoyment and happiness.

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